The Glad Tidings

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

السلام عليكم ورحمة الله وبركاته

There is a telegram channel called al mubashirat (Meaning: True dreams of glad Tidings) that posts dreams seen by muslimeen all around the world. A lot of these dreams contain important prophecies that have come true or will come true in the future. Because of the contents of these prophecies, I fear that the kuffar may try to censor them by banning the channel or taking other measures.

So I have Copied the all the text posts from the channel and compiled them in this document so that it may serve as a backup/archive for these posts. Each post is separated by a triple dash "—-" so that you may navigate through this document more easily.

These prophecies can be used for dawah so I hope that my efforts are beneficial to the ummah and aid in calling people to the correct aqeedah and manhaj. For example you could show someone that there are prophecies about us and then show them that these prophecies have come true. And if we weren't upon the haqq then we wouldn't have dreams that correctly predict the future. And in one of these dreams (dream of the iraqi boy) rasoolullah ﷺ outright verbally and explicitly said that we are upon the correct manhaj.

To prove that this document existed before the dreams came true, I plan to soon post a copy of it to sites like justpasteit, the internet archive and it's alternatives, privatebin, other pastebin sites and more. (Search for something like al mubashirat, al mubashirat 2025, good dreams 1446 etc) Then you can look at the date that this document was published in those sites and verify that I or anyone else did not fabricate any of the dreams here.

But theoretically kuffar could just delete my uploads to those sites, so إن شاء الله I will be using this service called FreeTSA to timestamp this document. If you're good enough with tech, you can go to freetsa.org and generate a .tsq and .tsr file for this document and verify that this document really did exist when I uploaded it to freeTSA (which should be around the 1st of Ramadaan 1446 Hijri or 1 March 2025)

If you want to learn how this works you should look up things like "How FreeTSA works". But basically what this does is generate a cryptographic Hash of this document and then FreeTSA timestamps it and stores the hash so that anyone can upload this document to FreeTSA and see that it really did exist at a particular time.

But beware though, even the slightest change to this document like adding a comma somewhere of fixing a spelling mistake will change the hash and FreeTSA won't be able to verify it anymore. The technology is made this way to ensure that the document has not been tampered with or changed in any way after being uploaded to FreeTSA. So it's

practically mathematically impossible that someone added or modified a dream here after it was timestamped. So if you are going to modify this document in any way, then please make that clear so that people don't think that your version is the original.

Rsoolullah ﷺ said in Sahih al-Bukhari 3509,

> "Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said."

If anyone accuses another of fabricating a dream, then surely he is making an extremely crude accusation. Fabricating a dream is such a terrible act that rasoolullah ﷺ puts it right next to attributing a lie against him ﷺ. Which is an act of kufr.

If you're interested in learning more about the correct aqeedah and manhaj after reading this, then I suggest you consume the works of Imam Anwar al Awlaki رحمه الله and other shuhada, the complete works of whom can be found in archive.org, in order to gain knowledge. And also make dua to Allah to guide you.

I request you to share this with others so that they may also be guided through it.

Any good in this document is from Allah and any mistakes are from me and the shaytaan. I haven't been able to include images, videos and timestamps of the posts, so forgive me for that. Forgive me for any possible spelling mistakes, formatting errors or otherwise. May Allah reward and guide both me and you and forgive our mistakes.

بارك الله فيك

☁ Posting the dreams connected to the end of times
✏ Sharing important events & current affairs
🕊 Sharing dream interpretations

https://t.me/al_mubashirat

Archive with content table:
https://t.me/Al_mubashiratArchive

Alif, Lam, Ra. These are the verses of the clear Book.

Indeed, We have sent it down as an Arabic Qur'an that you might understand.

We relate to you, (O Muhammad), the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware.

(Of these stories mention) when Joseph said to his father, "O my father, indeed I have seen (in a dream) eleven stars and the sun and the moon; I saw them prostrating to me."

And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise."

(Yusuf:1-6)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَمْ يَبْقَ مِنَ النُّبُوَّةِ إِلاَّ الْمُبَشِّرَاتُ ". قَالُوا وَمَا الْمُبَشِّرَاتُ قَالَ " الرُّؤْيَا الصَّالِحَةُ ".

Narrated by Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Nothing is left of the prophetism except Al-Mubashshirat." They asked, "What are Al-Mubashshirat?" He replied, "The true good dreams (that conveys glad tidings).

(Sahih al-Bukhari 6990)

{ أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (62)

Unquestionably, (for) the allies of Allah there will be no fear concerning them, nor will they grieve.

ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ (63)

Those who believed and were fearing Allah

لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَـٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ (64)

For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah . That is what is the great attainment.

وَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ (65)

And let not their speech grieve you. Indeed, honor (due to power) belongs to Allah entirely. He is the Hearing, the Knowing.

أَلَآ إِنَّ لِلَّهِ مَن فِى ٱلسَّمَـٰوَٰتِ وَمَن فِى ٱلْأَرْضِ ۗ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ (66)

Unquestionably, to Allah belongs whoever is in the heavens and whoever is on the earth. And those who invoke other than Allah do not (actually) follow (His) "partners." They follow not except assumption, and they are not but falsifying.

(Surah Yūnus: 62-66)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ، وَعِمْرَانُ الْقَطَّانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، قَالَ نُبِّئْتُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ قَوْلِهِ (لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا) قَالَ " هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُؤْمِنُ أَوْ تُرَى لَهُ " . قَالَ حَرْبٌ فِي حَدِيثِهِ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ .

It is narrated by 'Ubadah bin As-Samit; he said:

"(I asked) the Messenger of Allah ﷺ about (the ayah in Surah Yunus) (For them are glad tidings in the life of the present world.)

He said: 'This refers to the righteous dreams which the Muslim sees or which are seen about him.'"

(Jāmi' at-Tirmidhi 2275. Grade: Hasan)

A dream of the Prophet ﷺ, connected to an important event

حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ الْعِجْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " أُعْطِيتُ مَفَاتِيحَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَبَيْنَمَا أَنَا نَائِمٌ الْبَارِحَةَ إِذْ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ حَتَّى وُضِعَتْ فِي يَدِي ". قَالَ أَبُو هُرَيْرَةَ فَذَهَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنْتُمْ تَنْتَقِلُونَهَا.

Narrated by Abu Huraira:

The Prophet (ﷺ) said, "I have been given the keys of eloquent speech and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand." Abu Huraira added: Allah's Messenger (ﷺ) left (this world) and now you people are carrying those treasures from place to place.

Sahih al-Bukhari 6998

Learn to distinguish between true dreams and those from Shaytaan

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ـ صلى الله عليه وسلم ـ فَقَالَ إِنِّي رَأَيْتُ رَأْسِي ضُرِبَ فَرَأَيْتُهُ يَتَدَهْدَهُ فَقَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ " يَعْمِدُ الشَّيْطَانُ إِلَى أَحَدِكُمْ فَيَتَهَوَّلُ لَهُ ثُمَّ يَغْدُو يُخْبِرُ النَّاسَ " .

It was narrated that Abu Hurairah said:
“A man came to the Prophet (ﷺ) and said: ‘I saw my head was cut off and I saw it rolling away.’ The Messenger of Allah (ﷺ) said: ‘Satan goes to one of you and terrifies him, then he tells people of that the next morning.’”

(I.e. RasulAllah is ordering the man, not to tell such dreams that are obvious hints to terrify the dreamer.)

Sunan Ibn Majah 3911

Notice: such dreams are not symbolic, and often are mixtures unclear scenarios. Also, not realistic.
One should refrain to be telling such dreams to anyone.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ، حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ " إِذَا قَرُبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ " .

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:

“When the end of time draws near, hardly any believer will see a false dream, and the ones who see the truest dreams will be the ones who are truest in speech. And the dream of the believer is one of the forty-six parts of prophecy.’”

Sunan Ibn Majah 3917

📹 NEW | LESSONS FROM A DREAM | Shaykh Ahmad Mūsā Jibrīl (حفظه الله)

Sometimes, Allāh سبحانه وتعالى teaches believers through their dreams that which they are unable to grasp in their wakefulness. In this new reminder, Shaykh Ahmad Jibrīl حفظه الله extracts beautiful lessons from a dream that he had seen during some of the most difficult days of his life.

🔗 Link: https://youtu.be/D81nseb8pbo

True Dreams Imam Anwar al Awlaki رحمه الله

The Untold Tales: Dreams of Three Friends

"One night, as we gathered around a fire, Ahmed, Ibrahim, and I sat together.

Curiously, Ibrahim posed a question, "What do you dream of becoming in the future?" We laughed at his question, for we were still young and full of innocence.

Ahmed, at twelve years old, expressed his passionate desire, "I wish to join the Mujahideen, equipped with powerful weapons, and rise to the rank of An Amir. And when I'm killed in the way of Allah, I will inspire others to follow in my footsteps."

Inspired by Ahmeds words, Ibrahim declared, "I wish to join the kateebatul istishhadiyeen. The battalion of the shaykh Abu Musab."

Together, we asked Allah to allow them to witness their dreams come true.

Then, their attention turned to me, and they eagerly asked, "What about you? What is your dream?"

SubhanAllah, at that moment, I lacked the dreams of becoming a Mujahid or pursuing anything to serve the deen, as my young mind had not yet understood such aspirations. I was younger and these things were not on my mind yet, I wanted what any other 7-8 year old child would want, anything that I could say that was close to their wishes was: that I wished that I have a white horse.

Ibrahim teasingly mocked me, saying, "Look at our dreams and look at yours. Your dream is simple, your dream is worldly."

Subhanallah, after a span of fifteen years, I witnessed the dreams of my friends, Ahmed and Ibrahim, become a reality. Despite our paths separating as we grew older, we achieved to maintain a connection.

I vividly recall the year 2013 when I reached out to Ibrahim, to check up on him. He said, "I am going to learn how to drive a truck."

I asked for what reason

He replied, "Perhaps, one day, it shall prove beneficial to us."

A few days later, the brothers informed me that Ibrahim had carried out a martyrdom operation on the Euphrates bridge in Jurf Al-Sakhar. May Allah accept him.

As for Ahmed, he shouldered the weight of responsibility, becoming the sole provider for his family. After the liberation and Tamkeen, he settled in the Euphrates province (on the borders of Syria).

Despite his mother's immense love, which sometimes hindered his path to Jihad, I was in for a surprise.

When the battle of Ninawa (Mosul) erupted, Allah reunited Ahmed and me in Mosul after a decade of separation.

I witnessed him as a commander, leading a formidable group of Mujahideen, covering a vast field.

Remarkably, he assumed command of the very unit in which I served, steadfast until the final moments of the arduous siege.

During a fateful encounter in the desert of Al-Habar , the brothers were besieged by the enemy. While others surrendered, Ahmed valiantly fought until his last breath.

Thus, his dream, too, found fulfillment, even in the face of ultimate sacrifice.

Such was his dream also fulfilled..

As for my dream, after we retreated to Hajin and due to extreme hunger, I saw the brothers slaughtering a horse in the Al-Shafah area and then distributing it so that people could eat from it.

In that moment, I watched my dream crumble before my very eyes. They gave us some meat, but I did not take it, and I was in pain from what I saw in front of me..."

A Recent Dream about Damascus being hit and the upcoming war in Dabiq

"I saw Jibreel عليه السلام, at the gates of stricken Damascus, giving the call to war.

When the adhaan ended, the angels descended on Damascus with their invisible horses and weapons, and the devils fled from Damascus.

The sky turned black, and the Romans gradually began to gather from 70 countries behind the Dabiq meadow, led by the Roman Caesar on an exhausted horse, one of its ribs broken and the other removed.

Most of his army consisted of older women (from 70 to 60), and a small number of his army is of young men (from 18 to 15) and some young women (from 30 to 45).

He was extremely sad because most of his soldiers were destroyed by the plague, and this is from the deception and plot of Allah in the favor of the believers so that they prepare themselves for approximately seven years until the Romans actually begin gathering men in preparation for Dabiq, which will begin 10 years after the preparations began." End

Date of dream 25 Muharram/1446

A dream about future events:

A brother from Darnaa narrates:

"I saw that there were heavy rockets falling on the streets of the city of Idlib, and that people were in severe circumstances and under siege and food was scarce.
Turkey was preventing them from entering its borders, and Bashar was bombing violently.

All the groups who oppose Bashar and faction leaders fled from Idlib, and found a way to leave Idlib by the help of an European country.

Then Bashar enters Idlib after its complete destruction and the killing of tens of thousands of Muslims.

Then a group emerges from a city south of the capital - Damascus - and launches an operation to take revenge on the Muslims of Idlib. Regime soldiers lose in a confrontation, and they take control of that city and the capital - Damascus. They arrive at an ancient city in the middle of the desert, and the Muslim army stops there.

Then the disbelievers come to confront the Muslim army and the muslims capture a large number of them, and then exchange them with Al-Baghouz prisoners.

(Meanwhile in Iraq) Then a group comes out from Salahuddin in Iraq, they advance until they reach the borders of Samarra. While America leaves Iraq and leaves the government there alone due to disagreements in the Iranian-American war.

Then after that, the Muslims enter into a war with Iran and conguer and open Iran, and the Khorasan army joins the Iraqi army.

After that, the Muslim army send a messenger to the Arabian Peninsula and ask the rulers to enter Islam without fighting, or that they will be confronted with a war. But they kill the messenger.

The Muslim army now sends thousands of armed vehicles, and the cities of the Arabian Peninsula fall, city after city, until the army reaches Makkah, from which the Amir of the group emerges and delivers a Khutbah in which the topic is: The Caliphate will remain until the Hour of Judgment and that the next war will be in Dabiq."

~ Date of dream: Fajr time, 14th Shaaban 1445 AH

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا صَلَّى الصُّبْحَ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ " هَلْ رَأَى أَحَدٌ مِنْكُمُ الْبَارِحَةَ رُؤْيَا " .

Samura b. Jundub reported that when Allah's Messenger (ﷺ) had performed his dawn prayer, he turned his face towards them (that is towards his Companions) and said:

"Did any one of you see any vision last night?"

(Sahih Muslim 2275; The Book of Dreams, Chapter: The Dreams Of The Prophet)

(Dream)
" That is Usāmah (ذلك أسامة) "

One of the Mashaaykh narrate:

I was a lieutenant and close friend of Sheikh Muhammad bin Lāden, the father of Shaykh Usāmah, and I would often visit his house to discuss matters of construction and reconstruction and other affairs, our conversations were often interrupted by the noise of the children (playing). He would notice this (disturbance) and order them to go and play outside. I was astonished that one of his sons would not rush out to play. Rather, he would stay with us.

So I asked him, “Why doesn't he play with the rest of his brothers? Is he sick?”

He smiled and said, “No, but that son of mine has a strange matter.”

So I asked him, “What is his name?”

He said, "(ذلك أسامة) That's Usāmah".

I asked him, "How old is he?"

He answered, "He is nine years old."

I asked him, "Tell me about your son. What is the matter with him?"

He said, "You'll hear something (عجبا) amazing, my friend."

I then said to him, "Tell me what you have to say. You have me invested."

He narrated, "One night, some days ago, right before the Fajr prayer, I found my son Usāmah waking me up from my sleep, as he is telling me, “I saw something in a dream and I want to tell you about it.”

I thought that he must have seen something that had frightened him. I performed ablution and took him with me to the mosque to pray the Fajr prayer.

On the way, he reminded me that he had seen a dream and wanted to tell me about it, so I asked him to narrate to me what he had seen.

He narrated:

"I saw as if I was on a horse, i was riding, and I did not know where I was. I saw an army coming towards me, all of them on white horses and with black turbans. I saw sknight in front of them, his eyes were shining, and he stopped next to me and said to me:

"Are you Usāmah the son of Muhammad, the son of Lāden?", I replied in the affirmative. He then asked me again: "Are you Usāmah the son of Muhammad, the son of Lāden? I

replied, "Yes, I am Usāmah the son of Muhammad, the son of Lāden".

He asked me a third time, and I said to him: By Allāh, I am Usāma ibn Muhammad ibn Laden.

He then extended a flag towards me and (handed me it) told me: Give it to Al-Mahdi Muhammad bin Abdullah at the door of al-Maqdis.
So I took it and rode and they (the army) rode behind me. End.

(The father continues to narrate)

So I was amazed, by Allah.
But as I got occupied in my work, I forgot about the dream the next morning. But he astonished me the following night, with the very same dream, the exact same timing - moments before the Fajr prayer. And the third night, the same occured as well.

I then feared for myself and for my son, so I decided to go to a righteous Shaykh who was sharp at interpreting dreams.

We then sat with him, and I told him about the matter - and my son Usāmah was accompanying me.
He (The Shaykh) then looked at us in astonishment and asked me, “Is this your son?”

He then began examining him until I got anxious for myself and my son.

He then reassured me and spoke; “I will ask your son two questions. Aterwards, I will ask you two questions. I hope you will answer me in all honesty.”

So he started questioning my son Usāmah and asked him, “My son, do you know the pattern of the banner that the knight gave you?”

Usāmah said: “Yes.”

The Shaykh then said, “Describe it to me.”

Usāmah said: “It is like our flag (Saudi), except that it is not green, but black, and the writing on it is white.”

The Shaykh said, “It is, by Allah, as I thought.”

Then he said to Usāmah: "Oh
Son, have you seen (dreams) of people fighting (battles) and you are fighting with them?"

Usāmah said: "I often see dreams like that".

The Shaykh said: "Do you recognize or know the opposers, those who are against you?"

Usāmah said: "I do not know them except that their heads are yellow."

The Shaykh said: "Allahu Akbar."

He then asked Usāmah to recite some quran on his own, so Usāmah went as the Shaykh asked him to.

The Shaykh then turned to me and asked me, “Where do you originate from?”

I replied, “From Hadhramaut,” and he further asked, “Where exactly are you from? (Tribe)", so I told him, “From the Shanuu'a tribe.”

The Shaykh said, “Where does the tribe head back to?”

I told him, “From the Qahtan tribes of Yemen.”

The Shaykh said, “Allahu Akbar.” After that, he turned towards Usāmah and kissed him and burst into crying while he said: "The Hour has led the people astray and we are indeed at the end of times. As for your son, he will pave the way to the rule of the Mahdi. That will be after he flees for his religion as a Muhajir, emrigrating to the country of Khurasān (Afghanistan)."

Then he added and concluded with the words: "Congratulations to whoever fights with you and may the one who betrays you and fights you, be disappointed, by Allah."

A dream about Hijrah

A sister dreamt pre 1437, that she is standing in front of the Kab'ah and admiring the beauty of the black cloth dropping and she is feeling the sense of tranquility.

A moment flashed in this scene, and she sees another scenario where she sees the dusty desert of Shaam. She sees from a distance brothers waiting to receive them, in their military cars. She then sees herself crossing the borders and entering Shaam.

She woke up from the dream with a sense of tranquility that the path will be made easy.

She made Hijrah after the dream thus it came true and became reality.

Dreams about Hijrah

A brother was having second thoughts about making hijrah when the last opening happened in (1437) or the fact of it being the truth. The final night in which he had to make his final decision: The brother saw a dream where in he sees two paths, one on the left and one on the right.

He sees himself on the left side and he sees men walking on the path on the right side holding black flags walking forth.

He then sees RasulAllah ﷺ from amongst them walking with them, RasulAllah then smiled at him.

Without getting anyone to interpret it, he knew this was the sign of this path of Hijrah to be the truth. And the part of seeing himself on the left road, he instantly knew that he was wrong for not making hud Hijrah. Wallah A'lam

He then migrated the very next day and then got shahahdah in the Dar of Islam تقبله الله

Islam looks at sleep as one of the great signs of the Creator (Allāh) and asks followers to study this sign.
One verse in the Qur'an says, “And among His signs is your sleep by night and by day and your seeking of His bounty, verily in that are signs for those who hearken” (Sūra: 30, verse: 23). Following this, a number of Muslim scholars developed an interest in sleep as a sign of the greatness of the Creator and explored sleep and dreams in their writings.
~ copied

Hence, sleep has a spiritual dimension. Sincere dreams are the continuation of prophecy and guidance and glad tidings from Allah.

It is indeed Ajeeb how the disbelievers in Allah, are still quarrelling in the matter of the soul, which includes the subject of dreams. As they were discussing and questioning about it in the time of RasulAllah ﷺ.

Some even go to the extent of denying the existence of the soul. We ask Allah to give us a sound mind! Due to disbelieving in the soul, they also underestimate the significance of dreams by totally disregarding them or claiming that they are a reflection of what is on ones mind. The truth is that they reject dreams simply because they are part of the unseen.

{ وَيَسۡـَٔلُونَكَ عَنِ ٱلرُّوحِۖ قُلِ ٱلرُّوحُ مِنۡ أَمۡرِ رَبِّي وَمَآ أُوتِيتُم مِّنَ ٱلۡعِلۡمِ إِلَّا قَلِيلٗا }

Victory comes with patience, not hastiness

Narrated Khabbab bin Al-Arat:

عَنْ خَبَّابِ بْنِ الأَرَتِّ، قَالَ شَكَوْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، قُلْنَا لَهُ أَلاَ تَسْتَنْصِرُ لَنَا أَلاَ تَدْعُو اللَّهَ لَنَا قَالَ " كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الأَرْضِ فَيُجْعَلُ فِيهِ، فَيُجَاءُ بِالْمِنْشَارِ، فَيُوضَعُ عَلَى رَأْسِهِ فَيُشَقُّ بِاثْنَتَيْنِ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَيُمْشَطُ بِأَمْشَاطِ الْحَدِيدِ، مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيُتِمَّنَّ هَذَا الأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ، لاَ يَخَافُ إِلاَّ اللَّهَ أَوِ الذِّئْبَ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ ".

We complained to Allah's Messenger (ﷺ) (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'ba, leaning over his Burd (i.e. covering sheet).

We said to him, "Would you seek help for us? Would you pray to Allah for us?"

He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion.

By Allah, this religion (i.e. Islam) will prevail till a traveler from Sana (in Yemen) to Hadrarmaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty.

(Sahih al-Bukhari 3612)

A dream about ones religion

Narrated Qais bin 'Ubada:

Abdullah Bin Salam:, "(.....), but I saw (in a dream) that a post was fixed in a green garden. At the top of the post there was a handhold and below it there was a servant. I was asked to climb (the post). So I climbed it till I got hold of the handhold."

Then I narrated this dream to Allah's Messenger (ﷺ). Allah's Apostle said, "Abdullah will die while still holding the firm reliable handhold (i.e., Islam).

(Sahih al-Bukhari 7010)

"Know O my Beloved Brothers, that from the signs of the last hour is the emergence of the Qahtaani (the man from Qahtaan" - Ash-Shaykh: Abu al-Nur al-Maqdisi (تقبله الله)

As narrated by Abu Hurayra in al Bukhari (3517):

The Prophet (ﷺ) said, "The hour will not be established unless a man from the tribe of Qahtan appears, driving the people with his stick (ruling them with power and strength)."

The resume of his words is:

The part (driving the people with his stick) is a sign of his strength and harshness and his power, or the power of his army.

He gives an example of a saying known in the Palestinian dialect (فش عنده رجل ممشطة) with slight change in wording so it suits the description of this man, and it is like saying: he will not be bothered by his opposes and he doesn't fear anyone and he will not fall short in doing what he is supposed to do and he will not let anyone stop him from doing so.

The Shaykh then approaches to say, I am almost certain that this Hadith is about Shaykh Usāma, as he is from Qahtaan tribe. والله اعلم الصواب واليه المرجع
It could be him or it could be other than him.

Ibn al-Qayyim (may Allah have mercy upon him) said:

"Whoever wishes to have truthful dreams, then he should be truthful and eat from lawful earnings while observing Allah's commands and prohibitions, and let him go to sleep in a state of purification and face the Qiblah and say Dhikr until he falls asleep. If he does so, his dreams will hardly ever be false."

A dream about Hijrah

A sister in dar al Kufr narrates:

"I saw, that one sudden day we heard the news of the establishment of a khilafah, I remember going to social media and posting about it and motivating people to make hijrah.

In the dream, I actually decided to reach out to the land of Islaam (I was scared that my brother would cause me trouble) as I went, I see myself when I arrived I entered a place and there was a sister that asked me about myself and where I come from to make me a place to stay, and then we went to the a shared house for sisters, I didn't know much about it in the dream.

I clearly remember I was there and it felt real, the sisterhood and the reality of the dream.

I see myself suddenly and some time after enterering the land, and I met a friend I know, she also arrived with her husband and not alone and another sister as well and she came alone like me and we were so happy to finally had left the land of Kufr. Then the best part is that my younger brother appeared after some days as well and then I woke up.

That dream made my day and I wish it becomes true in sha Allah."

{ هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ تُدۡعَوۡنَ لِتُنفِقُواْ فِي سَبِيلِ ٱللَّهِۖ فَمِنكُم مَّن يَبۡخَلُۖ وَمَن يَبۡخَلۡ فَإِنَّمَا يَبۡخَلُ عَن نَّفۡسِهِۦۚ وَٱللَّهُ ٱلۡغَنِيُّ وَأَنتُمُ ٱلۡفُقَرَآءُۚ وَإِن تَتَوَلَّوۡاْ يَسۡتَبۡدِلۡ قَوۡمًا غَيۡرَكُمۡ ثُمَّ لَا يَكُونُوٓاْ أَمۡثَٰلَكُم }

{Here you are - those invited to spend in the cause of Allāh - but among you are those who withhold (out of greed). And whoever withholds only withholds (benefit) from himself; and Allāh is the Free of need, while you are the needy. And if you turn away (i.e., refuse), He will replace you with another people; then they will not be the likes of you.}

(Surah Muḥammad: 38)

Ibn Taymiyyah said in "Minhaj as-Sunnah an-Nabawiyyah":

"Dreams can be from Allah, from one's own thoughts, or from Shaytaan.

So, if the dreams of the believers coincide on a matter, just as their narrations or opinions coincide.
Surely, an individual might err or lie, or be mistaken in opinion, or intentionally propagate falsehood, however, when they gather, they do not gather upon misguidance.

When narrations are consistently transmitted, knowledge is imparted, likewise with dreams.

The Prophet, peace be upon him, said: 'I see that your dreams have coincided that they are in the last seven (nights of Ramadan). So, whoever among you wants to search for it, let him search in the last seven (nights).'"

Dreams Mutawatira about war in Egypt

A renowned Mufassir has received many dreams about a war occurring in Sudan some years back and the dreams came to reality recently when the war erupted in Sudan.

He has recently been receiving a large number of dreams concerning Egypt and how war is about to erupt there. We ask Allah for his protection and wellbeing for all the Muslimeen there and elsewhere.

What is disturbing is, other dreams from other sources (others than the specific mufassir) and in other parts of the world recently also hint to the drowning of Egypt in blood, or bloodshed to occur there.

والله خيرا حافظا وهو أرحم الراحمين

And no-one knows knowledge of the unseen except Allah

Dreams about an opening of Camp Hol ⬇️

“I had a dream about camp Hol a few days ago...”

A sister narrated a recurring dream she saw (in different instances but all in likeness to eachother) regarding Al Hol Camp. We hope in Allah that it means khayr and that glad tidings will soon reach the sisters of the camps bi ith nillah.

She goes on to say,

“Before I left the camp I dreamt that I saw a place with green mountains and everything was full of grass. I saw sisters in black with their bags leaving that place and I took my bag and was leaving too. When I came here, I saw the same mountain as that I saw in my dream, Allah had prepared me for this place, while I was still in the camp.

A few days ago I saw almost the same dream about camp Al Hol. I saw the hill of the muhajireen sooq all green and full of grass and on top of the hill I saw brothers from the prisons in orange suits praying and making sujood on the hill. Everyone was leaving, I saw myself outside the camps and saying 'SubhanAllah the faraj finally came for them.”

{ وَأُخۡرَىٰ لَمۡ تَقۡدِرُواْ عَلَيۡهَا قَدۡ أَحَاطَ ٱللَّهُ بِهَاۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرًا }

And (He promises) other (victories) that you were (so far) unable to (realize) which Allāh has already encompassed. And ever is Allāh, over all things, competent.

(Surah Al-Fatḥ: 21)

Dreams pleasing the believers ↓

A dream about the end of Jolani

A sister narrates:

"I had a dream today, that a sister came to me and she was reading the news from her phone to me, saying: "Abu Muhammad al-Jawlani got killed."

A dream about an opening of the three Mosques

A sister narrates:

"I had a dream five years ago, this was before the siege of Baghuz.

I dreamt that I was in a elevated place, and I see a green light hitting the earth.

I look outside from the window, and I see three Mosques.

I then say, "These are the Masajid al Haram"

Interpretation: An opening will occur and it will reach the three Mosques, Makkah, Madina and al-Aqsa.

Source: (https://t.me/ruqyiashifa/207)

الله أكبر، الله أعز من خلقه جميعاً
الله أعز مما أخاف وأحذر

Allah is the Most Great,
Mightier than all His creation.
He is Mightier than what I fear and dread.

Two similar recent dreams of two young girls

(1) A young girl narrates that she saw a specific sister and she is doing a big walima (sheep slaughter) for the sisters in the camps, because her husband has been released from prison (amongst the prisoners of baghuz)

(2) Another young girl relates of a recent dream after ramadhan, in where she sees her uncle is released from prison (he is also from the prisoners of baghuz) and he comes to their house to visit her mother.

We ask Allah to hasten the release of all the prisoners.

A recent dream about opening in Camp Hol

A sister in the camps narrates:

"I had a dream that the imprisoned brothers and sisters were released and came to the camps.

When they came here to the camps, everyone was cooking and stitching clothing for the prisoners that arrived.

Sisters were wearing small hijabs but were given black libqas shara3e and as for the brothers they were given new outfits.

I saw that there were many pots of water being boiled for them to bathe themselves with. They then all had showers, became clean and had food.

Then everyone retired for the night as the brothers were preparing for a fight the next day.

There was a sister in her tent making dua for their victory and for the brothers 'To fight for the sake of their Lord."

I then saw that the battle took place next day and they killed all the enemies and also the spies.

After that, they came back to the camps for the Eid prayer as sunrise.

I remember that all the ground of the camp al Hol was covered by the people, the people were praying jamah; the muslimeen, the fighters and the children and sisters behind them as well."

End of dream

Another dream about a soon Farj!

A brother narrates:

"Alhamdulilah I had a dream last week about a massive event taking place in Shaam and Bilad Rafadayn (Iraq) and brothers and sisters in various prisons were being released, May Allah ta'alaa make it come true, Aameen."

👇 possible interpretation

Here is the Interpretation of the above dream:

This is a blessed dream about the upcoming events (insha Allah). From the dream, it appears that in the first stage, the brothers and sisters will be freed from the prisons and camps. They will have their family reunions. However, this stage will be followed by the next stage in which there will be a great battle against the hypocrites and kuffar. Allah will grant them victory against the enemies in this battle by His Mercy.

Eid in a dream means escape from destruction, release of prisoners and return of the state of joy. When they returned back for the Eid prayer, they saw the sun rising which means the dawn of the new age in which there will be izza and honor for the mujahideen.

Then you saw that in every single mantaka there were brothers and sisters praying. Praying in a dream means relief and comfort after distress. So this whole dream is from mubashiraat and about the victory of mujahideen in the land of Shaam, Ameen ya Rabb. And Allah knows the Best.

A dream about Tamkeen

A daughter of a prisoner narrates

"I saw in my dream, that me and my family were traveling and my father was with us as well in the car, and another car travelling with us.

When we drive past the second car, I see that Shaykh ABB is in the car, the car that he is in is open from the back and at that moment I worrily say, "Isn't that dangerous for shaykh? He is travelling while the backside of the car is exposing to everyone to see who is in the car."

My father replies, "Don't worry, nothing will happen to him". End

Interpretation:

This indicates the improvement of your situation, and the travel symbolizes to enter a new phase of your life, it may be that your father is released from prison. (...)

As for seeing Shaykh, may Allah have mercy on him, in a car which us exposing his identity is a glad tiding (Bishara) for the state. Wallahu a'lam but it may indicate that there will be a big event and the condition of the group changes to a better condition and Tamkeen where they no longer have to hide.

This dream is good news of the Khayr for all Muslims, in shaa Allah.

Tamkeen: (التمكين)
Stabilisation

Shaykh al Islam ibn at-Taymiyyah حفظه الله said:

"والمنام تسر ولا تغر"

"Dreams give you glad tidings, but they don't deceive you."

I.e. they should encourage you to more good deeds, but not deceive you in thinking that you are righteous and you are chosen.

A dream bearing Glad Tidings ⬇️

The promise of Jannah: importance of Sadaqah🌳

This story was recalled by a Maghribi da'i known for his righteousness. He saw a dream that the Prophet (صل الله عليه وسلم) appeared to him, saying,

"Go to Fulan bin Fulan bin Fulan and tell him that he is among the people of Jannah." This dream repeated for three nights.

Moved by the repeated vision, the da'i gathered his money and belongings and set out directly for Mecca. There, he met with some fellow da'is and shared his dream. They assisted him in his search, eventually guiding him to a small, old village.

Upon their arrival, the villagers were astonished to see such pious men seeking out a particular person. They exclaimed, "You are good people; what do you want with such a man? He is not suitable for you." However, the da'is persisted until they were led to the man's house. When they knocked, the man who answered looked nothing like they had

imagined. Rather than appearing as a devout worshipper, he seemed quite the opposite, leaving the da'is shocked.

The man, frightened by the arrival of these religious figures, asked, "Who are you?" The da'i stepped forward and inquired, "Are you Fulan bin Fulan bin Fulan?" When the man confirmed, the da'i conveyed, "I saw the Prophet صل الله عليه وسلم three nights in a row, and he instructed me to give you the glad tidings that you are among the people of Jannah. By Allah, I do not lie in a single word."

The man, in disbelief, placed his hands on his head and collapsed to the ground, exclaiming, "I am among the people of Jannah? You are lying to me." The da'i reassured him, "No, by Allah, I do not lie to you."

The da'i then asked the man, "What is the private act of righteousness that you do?" The man, still confused, insisted that he was the most wretched person in the area, if not the entire country. He recalled his neglected prayers and his closeness to the Haram for years without visiting it. The da'i pressed him to recall any act of righteousness, and the man finally said, "I had a neighbor who passed away, so I made a promise to Allah that I would split my monthly salary in half between my children and the children of my neighbor's widow. I have kept this promise to this day."

They then went to the Ka'bah to pray. The man wept profusely, and his tears moved the da'i to tears as well. During their final Sajda, the man stopped moving.

Allah took his soul while he was in sujud in Mecca.

A dream of a Muhajirah about Hajj

A sister narrates:

"I saw in my dream, that my soul is in the sky and I see the house of Allah (The Ka'bah) and people are circuambulating around it.

I then say to myself, if Allah opens for us, would I have the opportunity to hold the curtain of the Kaaba and ask Allah, and make Dua to him.

Then suddenly I see myself wearing and Abayah, I notice I have nothing knotted (like a hijab or niqab knot), just as in Ihram one is not allowed to knot ones clothes.

I see myself with many muhajiraat families from Shaam, we are all making Hajj..

It's like someone lifted me from my place and placed me in the Masjid al Haram.

I say, ' Is that how the ummah perform hajj?

Then I ask my friend, "what if I fall short or make a mistake, what is the expiation?" I say this because I do not know the Fiqh of Hajj.

She recites a part of the Ayah to me:

{... فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ...}

")Offer(a ransom of fasting (three days) or charity or sacrifice."
(Surah Al-Baqarah: 196)

Then my heart is reassured, but I still feel I do not know the exact rulings so I'm going to follow the people .

Then I see, we all break our fasts, we were all fasting. We were breaking our fast somewhere in Makkah, not inside the Masjid.

I then look at my hands and two sisters, I know tell me, "Look what beautiful hands you have, subhanAllah."

I see that I'm wearing many nice and shiny bangles and rings on my hands.

End

Date of dream: Shawaal 1445 (roughly 3 months ago)

Interpretation: missing

{ لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا }

Certainly has Allāh showed to His Messenger the vision (i.e., dream) in truth. You will surely enter al-Masjid al-Ḥarām, if Allāh wills, in safety, with your heads shaved and (hair) shortened, not fearing (anyone). He knew what you did not know and has arranged before that a conquest near (at hand).

(Surah Al-Fatḥ: 27)

A dream about returning to the Shar3 of Allah

A trustworthy Muhajirah narrates:

"I see myself inside in al-Haram going towards the Kabah, on my right hand I have my son but much younger in age.

I am looking and trying to go forth in order to perform Tawaf (circuambulate the house of Allah) but I see a crowd and I say to myself, how can I perform Tawaf?

I see my deceased father (الله يرحمه) sitting on the floor of Haram, on the side with white clothes.

Suddenly my son turns into the age of 6 months and I'm holding closely to myself.

I now look towards the Kabah and its the time of Fajr, and it began to rain lightly.

I pass my son over to my father for a while so that I can begin my Tawaf.

I go towards the pillar where one begins the Tawaf, as I walk towards it I see that the ground is very muddy and sticky and I am having difficulty walking through, and I wonder if I would be able to perform it or not.

Then slowly it becomes easier and i realize I would be able, walhamdulillah.

I say "Bismillah Allahu Akbar" and start and the ground becoming less muddy and I walk easily through it until I finish 3 rounds and I am on my fourth one, but I do not complete it, due to something that is not clear (either it was salah time or I had to renew my wudhu).

Then I go into a deep state of regret, "Why did I not ask Allah for Shahadah (while performing Tawaf)!?" I was regretfully looking for what to do and how to make it up, then I remembered the ruling that my previous three rounds are not invalided, but if I come back and continue after a while I am still able to complete the four next rounds and thus my Tawaf is complete. I think to myself in those rounds I shall ask Allah for martyrdom!
End

Interpretation by a prisoner (فك الله اسره):

The rain symbolized the Rahmah of Allah (missing parts), the muddy ground resembles the difficulty on the path, and the first three and so rounds symbolize the three or so years you performed the Shaai3ir (rituals) of Allah by living in the Shar3 of Allah. You did not complete your fourth year and after coming out you are in regret that you did not ask for Shahadah but, you will soon go back to the shar3 of Allah and perform the rituals in sha Allah and Allah will give you what you want.

Importance of giving Dawah

A sister narrates:

"I see myself watching the Hajar al-Aswad (the black stone on Kabah) closely, and I am trying to find a chance to kiss it (as is the sunnah of RasulAllah) and make dua and ask Allah for shahadah.

I see that there were disbelievers near it guarding it, meanwhile I had my two children playing making loud noises. I told them don't make noises. I hiddenly crawl towards it and try to kiss it but because my children made loud noises I got scared and crawled quickly back.

I then told them again, to be quite and tried a second time. I do not know if I got there and kissed it and asked or not but I was definitely determined and that was my only goal and I was not paying attention in to anything else."

Interpretation:
"You want shahadah which is a sunnah you are focusing on but u are ignoring a greater responsibility and task that is a wajib and that is something you are able to do like calling to Allah and raise awareness of the falsehood of the enemy."

Dream about an opening in Sudan

A jordanian individual narrates:

"I saw the the paramilitary Rapid Support Forces (RSF) moving from western to eastern Sudan, occupying cities with the help of the Ethiopians, killing people and innocents, destroying cities and villages, and displacing people.

Then, during their incursion into eastern Sudan, they were attacked by forces from behind them, meaning from the west (from the side of Chad and Libya).

Thousands of African Muj are occupying (conquering) their cities and their training camps, pursuing them and eliminating their remnants.

Muj forces are then entering southern Sudan, besieging and eliminating the Ethiopian forces, and heading to the north and they raise their banner (Rayat al-Uqab) in most of Sudan, congratulating the people of Sudan that saw within them the sincere.

Then they headed to the Egyptian border in the north, and while the Egyptian military was preparing to confront them, the Egyptian people stood up to the army...and then I woke up."

Date of dream: Dhul-Hijjah 1445

Interpretation: The situation will evolve and occur as seen in the dream, wallah A'lam.

"Turkey offered Washington to take over confronting D in shaam, in return for the American troops to leave and stopping support to the Kurds.

Turkey expressed their readiness to take over the responsibility of the thousands of imprisoned families of D.

Washington has not replied yet to this suggestion."

Interesting 🤔 I also remember briefly a dream that was seen years ago, while we were in one of the villages before baghuz, a short while before the tight hisar started, it was said that

someone saw a dream that trump would remove his troops from here and then the kurds would get angry and in retaliation release all the asraa. Allahu A3lam what will happen, either way, may Allah make it in favor for the muslimeen and free the prisoners soon. Idk about you all but I feel good about the years to come, especially the coming year, may Allah grant us victory and much better than we hope for.

A Dream from The Camps 🏕️ ⬇️

💭 We were sent a dream privately that we wish to share publicly (with the dreamer's consent of course) , SubahanAllah Allah it gives chills

"I had a dream of the camps where everyone was tending to the wounds like straight after a battle , I saw shaykh Usama appear and coming closer to a section that a few sisters were at . He was wearing the cleanest clothes and was radiating mashaAllah

He said a message 4 times to these sisters ‘I’m a forward man ….’ I couldn’t hear/remember the rest

But I do remember a lot of medical supplies were all around the camp and it was like it just rained. The sand was muddy"

@alMusafirune1

Dream about Malahim

(Dream seen by Palestinian brother on the 29th night of Ramadan.)

He narrates to his friend:

"On the last odd night of Ramadan, I went to the mosque, late, taking bread with me, and prayed two rakah of prayer with the brothers. In the last units of prayer, I remained prostrate, feeling as if something was preventing me from getting up.

The brother leading the prayer stood up and prayed almost another complete unit of prayer for nearly half an hour while I remained prostrate, but in reality, I was asleep.
As time passed, it began to rain.

At this time, while I slept prostrating, I saw myself walking between mountains, my Lord, the mountains in a vast desert. And the dream lasted for a whole night while I prayed alone there (in that area of mountains).

In the morning, I continued on my way, feeling very light, as if I could move wherever I wanted like the wind. Suddenly, I saw a tremendously great man, Maa Shaa Allah, riding a

magnificent horse. Behind him was an army with beautiful, white faces.

Some of them carried a white flag with "Laa ilaha ilaa Allah" written on it, while other carriers, also having beautiful faces, but as though their faces were full with anger and out to take revenge, they were carrying the rayah of Uqaab (the known flag of RasulAllah with the shahadatayn on it).

I stood in front the path of the man leading them, ya Allah..

I then asked him, "who are you, O arabs?" Our conversation was in classical Arabic (fusha). He told me he was the oppressed conguerer. I asked him about the people (with him) and I asked where the large army came from.

He then pointed to a section of them, saying: "These are from Africa, carrying black flags, their number is large."

As for this group, they are fewer, coming from Iraq."

"They are heading towards Shaam."

Then, he proceeded to enumerate to me each army and where they came from.

I asked him why these people were going to Shaam.

He replied, saying: "That is the land of great battles (Malahim), and the time of that is approaching."

There was also an army amongst them, that seemed like scholars carrying swords, and you were among them, with your appearance and your looks, and you were pointing at me, and I recognized you, my brother, by Allah, and you were carrying a sword.

As for the rest of the soldiers, they carried weapons. Yes, I swear by Allah you, it was your appearance and your name as well...

Even when I spoke to you, I got permission from leader of the army, with the horse.

You told me, "First, to the Arabian Peninsula." The commander of the army informed me, "This army is headed to the Peninsula of Muhammad ﷺ to protect their Ameer, Muhammad bin Abdullah Al-Mahdi."

I then looked at the army, and you were smiling in the second row. I then asked you, "who is Abu xxxx the Egyptian.?"

You didn't speak, and you gestured to the leader of the army until he allowed you to speak, and you then said: "To the Arabian Peninsula", with a proud voice.

The leader of the army then told me, "These are heading to the Peninsula of Muhammad ﷺ. The appearance of Muhammad bin Abdullah Al-Mahdi is near, and they must protect him."

I asked him, "And where are you going?" He said, "I and my soldiers, bearers of the black flag, are heading to Jerusalem."

I asked him, "Who are you?" He said, "I came after Abu Hafs, the Ameer of the Mumimeen, may Allah accept him."

I said to him, "Bayt al Maqdis is my homeland. Take me with you, my son is there and my family."

He said, "The martyr does not return to the earth."

I told him, "I am alive."

He said, "You are in Paradise."

I told him, "But I am alone here."

He said, "You will soon be joined by those you love."

And there was an army from Egypt. I asked him how they came.

He said, "Egypt will soon drown, and the head of the tyrant will be cut off."

End of dream.

The recent fighting occurring in ash-Shaam

(Sahih Muslim 1850) - Chapter: The obligation of staying with the Jama'ah (main body) of the muslims when Fitn (tribulations) appear, and in all circumstances. The prohibition of refusing to obey and on splitting away from the Jama'ah

حَدَّثَنَا هُرَيْمُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ أَبِي، مِجْلَزٍ عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ يَدْعُو عَصَبِيَّةً أَوْ يَنْصُرُ عَصَبِيَّةً فَقِتْلَةٌ جَاهِلِيَّةٌ

It has been narrated on the authority of Ibn 'Abdullah al-Bajali that the Messenger of Allah (ﷺ) said:

One who is killed under the banner of ignorance/blind (to his just cause), who raises the slogan of family or supports his own tribe, dies the death of one belonging to the days of Jahiliyya."

For the word of Allah to be superior

Narrated by Abu Musa:

"A man came to the Prophet (ﷺ) and said, "A man fights for pride and haughtiness another fights for bravery, and another fights for showing off; which of these (cases) is in Allah's Cause?"

The Prophet (ﷺ) said, "The one who fights that Allah's Word (Islam) should be superior, fights in Allah's Cause."

(Sahih al-Bukhari 7458)

A Rayah 'Umiyyah (a blind banner)

Abu Huraira narrated that he heard Allahs Messenger ﷺ say, “He who abandons obedience and separates from the Jamah and then dies, will die like those of Jahiliyyah; he who fights under a banner of ummiyah* showing anger in support of party spirit, or summoning people to party spirit, or helping party spirit, and then is killed will be killed like those of Jahiliyyah (pre-Islamic times) (...)"

*'Immiya, or 'ummiya, meaning either pride or error. The most correct translation is ‘‘ignorance, for it is explained as being here used of people who fight without considering whether they are in the right or not, what cause they are fighting for.

Syrian Opposition Commander Ahmad al-Shara (al-Joulani) to CNN:

This regime (Assad) is dead; we will establish a government based on a people’s council.

No one has the right to erase another group. These sects have coexisted in this region for hundreds of years, and no one has the right to eliminate them.

Syria deserves a governing system that is institutional, not one where a single ruler makes arbitrary decisions.

We are talking about a larger project – we are talking about building Syria.

A person in their twenties will have a different personality than someone in their thirties or forties, and certainly someone in their fifties. This is human nature.

Jojo changing his name and deen.
Don't be surprised if you see democracy in Syria soon, then you will regret the celebrations you made with him, "nasr"

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sy A little about the negotiating background (Russia + Türkiye + Iran) about Syria.

1. The Iranians are now pushing for the issue of preserving the Seyyidat Zeynab quarter for themselves.
2. Iranian diplomatic missions have already taken the majority of their workers either to Iraq or to the so-called Alavistan (Syria and Tartus).
3. Russia maintains a presence in Latakia and Tartus, and their transformation into separate state entities with a Shiite population is likely. Russia remains the guarantor of peace in these territories and takes direct control.
4. Iraqi and IRGC forces left Al-Bukamal and withdrew from Deir ez-Zor province.
5. The government of Bashar al-Assad will fall within 72 hours at the most.

https://t.me/ne_rybar/3545

According to my analysis of the unfolding and current events in al-Shām, I foresee that within less than a week, the era of the ṭāghiyah of al-Shām and the Nuṣayrī al-Assad family will come to an end after 50 years of oppression, crimes, and disbelief. And Allāh, the Most High, knows best.

The rule of those who arrested, killed, and displaced millions of the people of as-Shām—leaving no family without a martyr or an injured member—will finally end.

However, the question now is : what comes after the fall of al-Assad? Will as-Shām be ruled by a new ṭāghūt, replaced every seven years? Will it be ruled by a democratic ṭāghūt who governs by a constitution that replaces the Sharīʿah of Allāh?

ʾAbū Sufyān as-Shāfiʿī

HISTORIC: Rebels close in on Sednaya Prison.

Assad regime has detained thousands in Sednaya, including dissidents and activists.

Around 30,000 have reportedly died from torture and executions since the conflict began.

From the interview of Jojo on CNN.
Institutional governance is coming up next.

Narcissist much

The title, "terrorist" needs a review and updated version please, as requested by jojo

https://x.com/warfareanalysis/status/1865590661975884194?s=19

Question:

O Shaykh, can you please give us a reminder with regards to the new events that have occurred in Syria because the morale of the brothers and sisters is down, to such an extent that some even say that we were waiting for our muwahideen brothers to set us free but it seems like it's these people (murtadeen soldiers of HTS) who shall release us from prisons.

الحمد لله الذي ابتعثنا من بين سائر العبيد لنحمل راية التوحيد والصلاة والسلام على خير الخلق صاحب الرأي الرشيد والمنهج السديد وعلى آله وصحبه وتابعيهم بإحسان مزيد أما بعد :

قد شاء ربي في الأزل قدرا كونيا أن يقوم الكون على سنة التدافع بين الحق والباطل، بين الخير والشر، بين الإيمان و الكفر؛ فتكون الحرب بينهم سجالاً، مرة ينتصر أهل الحق والخير والإيمان، ومرة أخرى أو مرات ينتصر من يقابلهم ، وقد جعل جل ثناؤه العاقبة للمؤمنين وإن طال الزمان ، قال تعالي : {وَتِلْكَ الأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لا يُحِبُّ الظَّالِمِينَ} (آل عمران: 140)

وقد جعل ربي أهل الحق قلة في كل زمان ومكان وجعل الافتقار إليه سنة ماضية فيهم ابتلاء وتمحيص إلى قيام الساعة وقد يتصور بعض من جهل أن غلبة الباطل لطول أمدها مستدامة وأن الحق قد انهزم لكن الحق ثابت منتصر وإن خسر أهله جولة هنا أو جولة هناك ، فالحق منتصر بثبات أهله عليه لا في ما يتحصلون عليه من ظهور في الدنيا او تمكين قال تعالى واصفا حال ومآل أهل الأخدود :{ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُم بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ} (محمد: 4). {وَتِلْكَ الأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لا يُحِبُّ الظَّالِمِينَ} (آل عمران: 140) .

ثم إن الثبات على الحق زمن الفتن أمر لا يتحصل بجهد ولا كدح من أصحابه وإنما يتحصل بسؤال الله عز وجل ذلك ثم بمعرفة الحق بالتنزيل من الكتاب والسنة وفهم سلف الأمة وهانحن على مشارفة فتنة عمياء يثبت فيها وبعدها من ثبته الله وينتكس من أضله وأقصد بذلك تغلب فصائل الردة على النصيري وظهورهم على أرض الشام المباركة ، ووالله الذي رفع السماء بلا عمد لو أنهم فتحوا الأقصى ولم يتبوا ماأثر ذلك قيد أنملة في ثباتنا على الحق وأن العاقبة للمؤمنين وإن جولة الباطلة ساعة وجولة الحق إلى قيام الساعة .

عنْ أَبي سَعِيدٍ الخُدْرِيّ رضي الله عنه عَنِ النَّبيّ ﷺ قال: يخْرُجُ الدَّجَّالُ فَيتَوَجَّه قِبَلَه رَجُلٌ منَ المُؤمِنين فَيَتَلَقَّاهُ المَسالح: مسالحُ الدَّجَّالِ، فَيقُولُونَ لَهُ: إلى أيْنَ تَعمِدُ؟ فيَقُول: أعْمِدُ إلى هذا الَّذي خَرَجَ، فيقولُون له: أو ما تُؤْمِن برَبّنَا؟ فَيقُولُ: مَا بِرَبنَا خَفَاء، فيقولُون: اقْتُلُوه، فيقُول بعْضهُمْ لبعضٍ: أَلَيْس قَدْ نَهاكُمْ رَبُّكُمْ أنْ تَقْتُلُوا أحَدًا دونَه، فَينْطَلِقُونَ بِهِ إلى الدَّجَّالِ، فَإذا رَآهُ المُؤْمِنُ قالَ: يَا أيُّهَا النَّاسُ إنَّ هذَا الدَّجَّالُ الَّذي ذَكَر رَسُولُ الله ﷺ فَيأمُرُ الدَّجَّالُ بِهِ فَيُشبحُ، فَيَقولُ: خُذُوهُ وَشُجُّوهُ، فَيُوسَعُ ظَهْرُهُ وبَطْنُهُ ضَرْبًا، فيقولُ: أَوَمَا تُؤمِنُ بِي؟ فَيَقُولُ: أنْتَ المَسِيحُ الْكَذَّابُ، فَيُؤمرُ بهِ، فَيؤْشَرُ بالمِنْشَارِ مِنْ مَفْرقِهِ حتَّى يُفْرقَ بَيْنَ رِجْلَيْهِ، ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ الْقِطْعتَيْنِ، ثُمَّ يقولُ لَهُ: قُمْ، فَيَسْتَوي قَائمًا. ثُمَّ يقولُ لَهُ: أتُؤمِنُ بِي؟ فيقولُ: مَا ازْددتُ فِيكَ إلاَّ بصِيرةً، ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ إنَّهُ لاَ يفْعَلُ بعْدِي بأَحَدٍ مِنَ النَّاسِ، فَيأخُذُهُ الدَّجَّالُ لِيَذْبَحَهُ، فَيَجْعَلُ الله مَا بيْنَ رقَبَتِهِ إلَى تَرْقُوَتِهِ نُحَاسًا، فَلا يَسْتَطِيعُ إلَيْهِ سَبيلًا، فَيَأْخُذُ بيَدَيْهِ ورجْلَيْهِ فَيَقْذِفُ بِهِ، فَيحْسَبُ الناسُ أنَّما قَذَفَهُ إلَى النَّار، وإنَّما أُلْقِيَ فِي الجنَّةِ فقالَ رسُولُ الله ﷺ: هذا أعْظَمُ النَّاسِ شَهَادَةً عِنْد رَبِّ الْعالَمِينَ رواه مسلم.

فهذا رجل ثبته الله عرف الحق بدليله لم يثنيه عن الثبات على الحق ماظهر على يدي الدجال من خوارق من إحياء للموتى وظهور كنوز الأرض والغدق من السماء على من تبعه والوبال على من عاداه .

نسأل عز وجل مقلب القلوب والأبصار أن يثبتنا على الحق ويقبضنا عليه . آمين

Praise be to Allah Who sent us from among all the servants, to carry the banner of tawheed, and prayers and peace be upon the best of creation, the one who has the upright view and a sound manhaj, and upon his family, companions and those who follow them in goodness, to proceed:

My Lord destined that until the end of time, the universe will be based on a sunnah of conflict between truth and falsehood, between good and evil, between Iman and kufr, so that the war between them would be sijal (alternate), so at times the people of Haqq, goodness and Iman would be victorious, and other times those who confront them would be victorious. And He, the Most High, has made the ultimate outcome for the believers, even if the time has lengthened. Allah says,

{وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ.}

{We alternate these days ˹of victory and defeat˺ among people so that Allah may reveal the ˹true˺ believers, choose martyrs from among you—and Allah does not like the wrongdoers.}

And my Lord has made the people of truth few in number, in every era and place, and He has made their need for Him a past sunnah among them, a trial and a test, until the Day of Judgment. Some ignorant ones may think that the dominance of falsehood is permanent due to its long duration, and that the truth has been defeated. But the truth is permanent, lasting and triumphant, even if its people lose a round here or there. The truth is victorious through the thabat of its people upon it, not through what they obtain of empowerment or tamkeen in this world. Allah تعالى said describing the state and fate of the people of the trench:

ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَاْ بَعْضَكُم بِبَعْضٍ ۗ وَٱلَّذِينَ قُتِلُواْ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ

{And if Allāh had willed, He could have taken vengeance upon them (Himself), but (He ordered armed struggle) to test some of you by means of others. And those who are killed in the cause of Allāh - never will He waste their deeds.}

And He says,

{We alternate these days ˹of victory and defeat˺ among people so that Allah may reveal the ˹true˺ believers, choose martyrs from among you—and Allah does not like the wrongdoers.}

Therefore thabat on the truth during times of fitan is something that cannot be achieved through ones effort or fatigue, but rather it is achieved by asking Allah عز وجل for that, thereafter, by knowing the truth through Revelation from the Book (of Allah) and the Sunnah and the understanding of the Salaf of the Ummah. And here we are on the verge of a trial that blinds, in which whoever Allah makes steadfast will be steadfast, and whoever He leads astray will relapse, and I mean by that the victory of the factions of murtadeen over the Nusayris, and their emergence on the blessed land of Ash-Sham.

By Allah Who raised the sky without pillars, if they had conquered Al-Aqsa and not repented, that would not affect our thabat on the truth even the size of an ant, and indeed the round of falsehood is only an hour and the round of Haqq is until the establishment of the Hour.

Abu Sa'id al-Khudri reported Allah’s messenger as (ﷺ) saying, "Dajjal (the Antichrist) will come forth and a person from amongst the believers will go towards him and the armed watchmen of Dajjal will meet him and they will say to him: 'Where do you intend to go?' He will say: 'I intend to go to this one who has appeared.' They will say to him: 'Don't you believe

in our lord (meaning Dajjal)?' He will say: 'There (i.e., we know Him to be Allah, Alone, without any partners) is nothing hidden about our Rabb.' Some of them will say: 'Let us kill him', but some others will say: 'Has your lord (Dajjal) not forbidden you to kill anyone without his consent?' So they will take him to Dajjal. When the believer will see him, he will say: 'O people! This is Dajjal about whom the Messenger of Allah (ﷺ) has informed us.' Dajjal will have him laid on his stomach and have his head. He will be struck on his back and on his stomach. Dajjal will ask him: 'Don't you believe in me?' He will say: 'You are the false Messiah.' He will then give his order to have him sawn with a saw into two from the parting of his hair up to his legs. After that Dajjal will walk between the two halves and will say to him: 'Stand up', and he will stand on his feet. He will then say to him: 'Don't you believe in me?' The person will say: 'It has added to my insight that you are Dajjal'. He will add: 'O people! He will not be able to behave with anyone amongst people in such a manner after me.' Dajjal will try to kill him. The space between his neck and collarbone will turn into copper and he will find no way to kill him. So he will catch hold of him by his hand and feet and throw him into (what appears to be the fire). The people will think that he has been thrown into the fire whereas he will be thrown into Jannah." The Messenger of Allah (ﷺ) added, "He will be the most eminent amongst the people with regard to martyrdom near the Rabb of the worlds."

This is a man whom Allah has made steadfast, who knows the truth through its evidence. He was not deterred from adhering to having thabat on the Haqq by the miracles that appeared at the hands of the Antichrist, such as the revival of the dead, the appearance of the treasures of the earth, the abundance from the sky for those who follow him, and the calamity for those who oppose him.

We ask Allah عز وجل the turner of the hearts and sight, to grant us thabat upon the Haqq and to take our soul while we are upon it.. Ameen.

Maktab Shar3i

"I share this and Allah is a Witness to what I say from an imprisoned brother who saw a dream a month and a half ago,

That he saw the flag of the (sahwat) factions be raised very high on a tall post and it is not but a few moments later that the flag of tawhid is above it..

The first part of the dream has come true."

Anyone who's familiar with a bit of politics or the reality of HTS is aware.

A dream about the hypocrite Jolani and the weakness of his power.

A sister in Shaam narrates:

"I find myself in a large house, in an unfamiliar place, as if we're deep in a forest. I remember trees surrounding us. It feels like a battle is taking place, and many people die, including my daughter. I see dead bodies and blood scattered around the scene. Then, suddenly, the dead begin to rise and act as though everything was part of a play or movie, with everyone aware that it's not real.

I walk into a room filled with clothes, particularly children's clothing. There are so many clothes that it's difficult to sort or look through them all.

I'm trying to prepare clothes for the kids and pack them in a bag, as we're on the move. My daughter is still with me.

I notice other sisters who are ready and have already left, trying to reach our destination early.

One sister, Yasmine, is folding clothes and says, "Even if we're leaving now, the sisters who come after us will be able to find what they need easily."

Next, I move to a different area where men are sitting. It's still in the forest, but here, there are no trees. The chairs are made of wood, and while there are many chairs, only about ten men are present. I enter the Maktab of Jolani, where he's sitting next to a desk rather than behind it. The desk is an office table.

I'm there to collect my share of the money they are holding for me. I'm ready to leave, and the sisters are preparing to go to a new place—though it's unknown to me, I know it's a good place.

Jolani appears tired and defeated. There's a sister present who shows no fear in confronting him. She's shouting and demanding her money as if he's not an important figure, ordering him to give it to her rather than politely requesting it.

Seeing this, I decide to ask for an increased amount instead of the original sum. When my turn comes, Jolani himself raises the amount. He asks, "We have such an amount for you, right?" Without hesitation, I agree. He then hands me the money, in Syrian currency, but yellow—though in reality, Syrian money is not yellow in color.

(...) (details ommitted)

We are preparing to leave, and Jolani tells me it's better to wait until tomorrow since it's already late after Asr and the time is close to Maghrib."

End

(Date of dream: December 2023)

{ ۞ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۚ قَاتَلَهُمُ اللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ }

And when you see them, their forms please you, and if they speak, you listen to their speech. (They are) as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allāh destroy them; how are they deluded?

(Surah Al-Munāfiqūn: 4)

Interpretation:

The forest represents a place dominated by people of corruption (Fasad) and misguidance (Ghayy), and the many trees you see symbolize the same—trees without fruit, signifying emptiness and lack of true value.

These men are depicted as though they have power, but in reality, they are not righteous people. The house you are in is made of wood, which indicates the presence of hypocrites (Ahl al-Nifaq). Its elevated position suggests that it lacks stability and could collapse at any moment.

The Battle:
The battle and the subsequent resurrection of the dead signify that the entire scene is like a مسرحية (a play or drama). They attempt to project an image of being people of truth (Haqq) and piety (Taqwa), but in reality, they are hypocrites, and their words are false (Batil).

The Clothes and Travel:
Taking the clothes symbolizes that, insha'Allah, you will experience growth, potentially becoming pregnant in the future. The bag signifies travel or a journey to a new place. The death of your daughter represents the departure of sorrow and grief from your life, while the presence of your friend indicates a good companion or support during this period.

The Second Scene:
In the second scene, the forest once again symbolizes a corrupt place, and the absence of trees suggests the weakening of the power of these people. The chairs, made of wood, further emphasize the fragility and instability of their power. This points to the eventual exposure of their hypocrisy, and the scattering of their influence.

Deception and Strength:
Your interaction with the enemy, where you deceive them and speak to them strongly, symbolizes using the right strategies to face and confront your adversaries. Taking something from the enemy rather than being taken from is a good omen, signifying that you will overcome them.

The specific amount of money mentioned might refer to a specific time (Zaman) or circumstance related to your situation.

The Sister's Argument:
The sister who argues with Jolani represents your own stance and that of the other sisters—you are people of resolve (Hujjah), standing firm in your beliefs and actions.

The other sisters' sadness indicates that their suffering will soon turn to joy, and they will be saved or relieved from hardship.

The Final Scene:
Jolani sitting next to the desk, rather than behind it, indicates that he is not the true decision-maker or the one in control. Instead, he is taking orders from someone else, or his authority is undermined by another force or sin.

The time being after Asr and before Maghrib suggests that the trial (Ibtilla') will soon come to an end. This period of difficulty or testing will soon be over, bringing an end to the current challenges.

(Interpreted last winter)

Al-Mubashiraat 2.0:
The famous dream of the young boy from inside (2017), will be translated in parts and shared on the channel in sha Allah

Following messages is relating the words of our Iraqi brother in the audio in several parts:

الحمد لله والصلاة والسلام على رسول الله

Oh Allah show us Al-Haqq as the Truth and help us to follow it and show us Batil as falsehood and help us avoid it.

Oh the most Merciful of the Merciful ones.

Oh Allah make us firm on the Truth, and save us from the worst of your creation (the enemy), and help us perform actions of obedience to You, and do not make us in need of other than you. Amin.

A brother asked me, about a dream I've spoken about previously to the brothers.

This dream, is one of the greatest dreams seen in this time of history.

- This is what I came across, it can be there are others that I'm not familiar with..

One of my neighbours, in Iraq. We're from northern Iraq. This neighbour of mine, is from one of the practicing families, often going to the Masjid.

Shirk did not enter our area in a general manner (as compared to rest of Iraq) since the opening of Umar Radiyallahu Anhu of Iraq, neither shirk neither sufiism spread in our areas.

Allah protected the place and honored it, it used to be a strong hold of Tawhid walhamdulillah.

The area is Kirkuk, the south of Kirkuk: parts of Haweija. Not all of haweija, as its a vast area and parts of it does have shirk, however our area doesn't.

I used to work between 35-45 days abroad, I would then return to my house for 5 days or a week before returning to work again.

Once when I went home, my neighbour came and met me. He informed me that he has a matter to discuss with me. I asked him what the matter was, and he told me he wants to meet the Amir of Mumineen (of that time).

I thought he needed money or any other materialistic help, how could I help him find Amir al Mumineen?

I asked him, what is the need for that? He told me to listen to what he has to say.

I know this man and his family personally, all his children are practicing in the masajid.

This mans name is Abdullah. He has one young son in specific, whose name is Muhammad whose 11 of age, even though he looks younger than his age for some reason.

The father related to me the matter of his son Muhammad. This was related to me two years ago (roughly 2015), at the time the fighting in Beji was ongoing and we had just lost Kobani.

(Part one)

He, (my friend Abdallah) then related a dream his son had: He said:

My son saw RasulAllah ﷺ in his dream, and said than he took him from Iraq to the Sacred House of Allah (Makkah). The dream occurred in one single night but in the dream he stayed with RasulAllah for three consecutive nights.

RasulAllah ﷺ told him to stay with him and that soon he will receive a Bishaarah (glad tidings) of glad tidings and will also receive a message (to convey to someone).

He said they stayed in BaytAllah al Haram for three days and they would pray together, Isha and maghrib in specific.

When the three days passed RasulAllah ﷺ took him and pulled him to the side, he asked him do you know who I am? The child sad, yes, yes you are Muhammad ﷺ. (I.e. the prophet)

He then told him, "I am Muhammad the son of Abdullah a messenger from Allah to the people. You are Muhammad the son of Abdullah, a messenger from me to the Amir al Mumineen (A.B.B)."

Convey my greetings to him and tell him that Allah has put blessings in you and your governance. ***Your religion is true, your manhaj is correct and you will be victorious! By***

the will of Allah.

He then gave a number of Wasaya (commands). The first of them, informing him to change his ride (I.e. his companions). The second, third and fourth matter are some specific mistakes that they commit and need to change these specific three matters (the narrator doesn't go in depth with these matters for some reason) the first is Zakah (...).

He then continued to tell about some events, the first is to convey the message of having firmness in Mosul! (At this time only beji was under attack and no one expected Mosul to be attacked). If a army reaches you and they speak about breaking the dam (the narrator assumes its the rumour of the dam near Raq breaking, which happened in 2017) do not leave Mosul, and you will kill many of the leaders of Rawafidh in there, so do not leave.

Then he conveyed another message (to convey to the Shaykh A.B.B), which was that you will soon loose all the territory that you have..

Most of the leaders and men in charge around you will also be killed.

You will become weak, ultimate weakness.

You will be in a severe siege like the siege on شعب ابي طالب at the time of RasulAllah ﷺ (a severe siege with hunger and fear) and you will be afflicted with hunger and with fear. (...)

After this weakness and a period of you being in a weak stage, then the glad tidings will descend upon you.

(Part two)

The first of the glad tidings: Allah will give you leaders and men in charge better than the ones who were killed.

Secondly, in this state of weakness, all hypocrites will leave (this path), as well as the people of sins, the spies and the people with ill intentions

Then, after this weakness there is more glad tidings.

There is a area in Beji, which is approximately between the right side of Beji and between Mosul. The area is an area covered with mountains, the angels are protecting this place.

(Comment of narrator: The Mushrikeen have never entered through this mount in Beji fully or have been able take control over it, so far they've attacked it four times and returned without being successful.)

A small group of the fighters will come out from this mountain at time of Asr, they will attack Beji and by Maghrib they will open it and enter it!

Know and be certain, that the Americans are about to give up on their Rawafidh allies and leave them! After this specific attack of the fighters the Americans will be disappointed in

them and leave Iraq in its entirety, after that the Rawafidh (iraqi government) will no longer have American support not even a single plane!

Afterwards, a intense battle will go on for three months on the outskirs of Beji: Sallahuddeen (the narrator is assuming it might be Samaraa as it falls there). During this fight you will kill the major leaders of the Rawafidh.

(Narrators comment: The Rawafidh consider Samaraa as a holy site, just like the Kabah for us. They even believe that their 12th Imam will come out from there. I've lived amongst the Shia Rawafidh, I know their religion even if you hadn't realised its reality, know that Karbala is like a Kabah for them.)

Meanwhile, while the battles are ongoing in Iraq, the fighting will then reach the outskirts of Baghdad.

● In Shaam a battle had also started where the muslim fighters (the army is unknown) will face a weak army and fight them. They then imprison from amongst them a big number.

The leader of the Believers at that time (in the dream the boy and the narrator assumed it would be A.B.B تقبله الله but it seems it is going to be another leader) will then proceed to swap prisoners of the disbelievers of the weak army with a number of Muslim prisoners.
(Assuming Baghuz prisoners?)

Though, there will be a dispute about the number, as they want 3 of their men for 1 muslim prisoner but you would want a better deal etc, in the end you agree on a number and then the swap take place. This swap is going to be in your favor even though you did not expect it, and a big opening will happen in the land of Sham.

You will take over airports and planes and you will then proceed to open the rest of the many prisons in Shaam and free its prisoners.

The army in Sham will then proceed and head towards Damascus, and the army in Iraq towards Baghdad.

Before the battle of Baghdad takes place and your preparing for the battle, the opening of Kirkuk will happen.

(Kirkuk is a rich area with oil!)

You will then have a currency that is traded with internationally, and you will be rich.

(Part three)

RasulAllah then informed my son: America will then seek a treaty with you.

(Narrators comment: RasulAllah ﷺ has already mentioned the hadith about the group of Bani Asfar towards end of time, they will make a alliance with you to fight another mutual enemy...

- The filthy kingdom of Saud claim they are in the treaty right now, Audhubillah, the enemies of Allah may Allah humiliate them!)

You will then open the city of Kirkuk and America will make a alliance/treaty with you. They will also keep alliance with the kurdish and the kurdish area which is northern Iraq and western Syria all the way to Qamishli north, will stay under their power for now.

In Syria, you will open the city of Damascus with Takbirāt and Tahlīl.

Afterwards there will be some disagreements between the kurds and the Americans and during that period you will open the kurdish area, from Erbil all the way to Qamishli in northern Syria!

After your Hudna (treaty) with the Americans, disturbance will rise between Iran and America and so America will launch a attack on Iran and during that attack the openings will be in your favor (*), until all of the land of Fāris will be opened!

You will then be powerful, honored and people will enter the deen of Allah in multitudes. The fighters of the deen will also increase.

You will then send a message to the Arabian Peninsula, asking them to go under you to spare you a attack on them! They will refuse, so you will attack and open all of the Arabian Peninsula.

(Narrator said he mixed up and the Opening of Jazīrah (Arabian Peninsula) was in reality before the opening of Fāris (Iran) in the dream.)

Rasulallah ﷺ then told the boy Muhammad, "And as for you, I have a glad tiding for you!"

He asked him to inform him and He ﷺ said: "You, your mother and your siblings have a high station with Allah, and I will be waiting for you at the doors of Jannah."

The boy then said, 'how will my father believe me?' RasulAllah ﷺ then informed me to greet my father and to tell him that he already met him twice, once in bayt al Maqdis and I gave him a white paper with such and such writing and another time I met him at the sacred house of Allah and that he told him such and such. (Which was some dreams the father had previously)

(Narrators words: His father is in mayadin right now (recording is from 2017) and he is a close companion of mine, and I witness Allah to what I am saying is the truth - except there is some differences in choice of words etc. But one who witnesses Allah and lies can fall into kufr. He informed me all of this personally.)

The boy then asked how will I reach the Amir of Mumimeen? He told jim to seek the help of Allah and he will convey the dream to him. (End of dream)

Narrators words:
I then forwarded this dream to a brother who managed to convey it to A.B.B.

(Questioner in the audio: was there any description of RasulAllahs looks in the dream?)
Narrator: yes! The same as the Ahadith, the exact same.

RasulAllah also informed us that the dreams towards ends of time will be like كفلق الصبح, as clear as the sun in the morning. They would not need interpretation, what you see will happen exactly how you saw it.

The young boy then met Amir al Mumineen and told him that he saw RasulAllah ﷺ in the dream telling him that a young boy will convey a message to you soon!

When he came back to his area, (our area as mentioned is a area with mountains and not easy to attack of to bomb) a bomb fell on the family and they all died as the glad tidings of RasulAllah of their martyrdom.

End of audio

(Part Four and Last)

The speech he gave in the Amawi Masjid in Dimashq is horrendous, he even made up a hadith "Whoever believes in Allah and the last day, then don't shoot in the air in Dimashq" 😀 (what about the other cities - asking for a friend)

I think they forgot to write this speech for him.

(Editor's note: the channel is referring to abu Muhammad al jewlani (Ahmad ash sharaa) here. This channel talked a lot about jewlani after he took over syria by overthrowing bashar)

نتنياهو: نريد بناء علاقات مع نظام الجولاني في سوريا

Netanyahu: We want to build relations with the Jewlani regime in Syria

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It will never be liberated, until His law prevails in it.

In the name of Allah, I pour the ink of my pen onto the pages of history. These pages, tainted by the stains of hypocrisy and deceit, have long witnessed the compromise of basic values. For centuries, the principles of our deen have been compromised, sacrificed at the altar of convenience and political expediency. As a result of the actions of those in authority: the

hearts of the people (laymen) have become numb, lulled into a deep slumber, while the Ummah has been left to wither and be slaughtered in silence.

Indifference and negligence have allowed the enemies of truth to run rampant, undeterred, as the cries for justice fade into oblivion. Who will respond if it does not concern their day to day life?

Let it be known, however, that the Lands will never be freed, nor will peace prevail in the lands of Malahim and beyond, until the Law of Allah stands firm in every corner of these sacred territories.

Only when His Hukm is supreme, above all else, will the chains of oppression be broken, and the dignity of the Ummah restored.

https://t.me/thefinalLib

A dream about Kh in Idlib 😕⬇️

I'd like to relate a dream I personally had also, years ago while we were in kishma (one of the villages before we went to baghuz) a while before the siege got really tight on us,

Back then I was living with a bunch of sisters in one house which we call a "madāfa" so in the dream I see that all the sisters are getting ready to leave for another insihab (retreat - leaving the place we are in to the next safest place) and then I see a sister dressed in her libas shar3i come to me happy telling me "there's kh i l af ah now in idlib and hawija" and that she's going there.

In reality this same sister passed away after we came out of baghuz however her name means "goodness" so perhaps her presence in the dream was symbolic for that or a glad tiding, wAllahu A3lam. And back then, I didn't know much about idlib and didn't even know hawija existed actually □ don't judge me. But the thought of what she said in the dream seemed so far, like something I wouldn't imagine being alive for. But here we are, living in such a time where events unfold within a few days down to a few minutes.

May Allah bring the real true and complete victory for the muslimeen soon, and allow us to live under His shar3 again.

Al-Mubashiraat 2.0:
Dreams previously shared reposted👇

Dream about the flag of the Shahadatayn being raised

A sister in the camp narrates:

"I saw that I was standing in the desert with many sisters, all of us dressed in black libas shari (Islamic clothing).

We began to walk in the desert, and it was time for prayers. The weather was pleasant with a light, cool breeze blowing. I wasn't sure if it was time for Dhuhr or Asr, but the weather seemed to suggest it was close to Asr.

As we started walking, it felt like we were climbing a mountain.

Looking up, I saw a man standing on the highest peak of the mountain. He had a long beard and shoulder-length hair, and he was dressed in white clothes. He looked like a muj with an impressive physical appearance.

He was holding a large black flag, which he seemed intent on placing on the mountain.

On the flag, the words 'لا الله اله الا الله محمد رسول الله' were written three to four times in different colors.

(I don't remember the exact order of the colors, but they were red, green, and blue.)

Then, I looked to the mountain next to it and saw the same man standing at the top, holding the same flag. Looking to the other side, there was a third mountain with the same man and the same flag.

All the flags had the same writing and the same colors." - End

Possible interpretation:
Desert symbolizes: drought and the difficulty of life the sisters are facing in the camps, but the cold wind is a mercy and miracle from Allah because the desert air usually would be dry and hot. The miracle of Tamkeen and relief from Rabb al Alameen and great Rahmah for the sisters in the camps will descend.

As for the man and the raising of the flag it represents the elevation of the word of truth, victory and tamkeen in those places...

...

Allahu A'lam, a man will appear supported by Allah and will give victory to the deen specifically in the place the sister was in.

A recent dream about opening in Camp Hol

A child in the camps narrates:

"I had a dream that the imprisoned brothers and sisters were released and came to the camps.

When they came here to the camps, everyone was cooking and stitching clothing for the prisoners that arrived.

Sisters were wearing small hijabs but were given black libqas shara3e and as for the brothers they were given new outfits.

I saw that there were many pots of water being boiled for them to bathe themselves with. They then all had showers, became clean and had food.

Then everyone retired for the night as the brothers were preparing for a fight the next day.

There was a sister in her tent making dua for their victory and for the bros 'To fight for the sake of their Lord."

I then saw that the battle took place next day and they killed all the enemies and also the spies.

After that, they came back to the camps for the Eid prayer as sunrise.

I remember that all the ground of the camp al Hol was covered by the people, the people were praying jamah; the muslimeen, the fighters and the children and sisters behind them as well."

End of dream

Here is the Interpretation of the above dream:

This is a blessed dream about the upcoming events (insha Allah). From the dream, it appears that in the first stage, the brothers and sisters will be freed from the prisons and camps. They will have their family reunions. However, this stage will be followed by the next stage in which there will be a great battle against the hypocrites and kuffar. Allah will grant them victory against the enemies in this battle by His Mercy.

Eid in a dream means escape from destruction, release of prisoners and return of the state of joy. When they returned back for the Eid prayer, they saw the sun rising which means the dawn of the new age in which there will be izza and honor for the mujahideen.

Then you saw that in every single mantaka there were brothers and sisters praying. Praying in a dream means relief and comfort after distress. So this whole dream is from mubashiraat and about the victory of mujahideen in the land of Shaam, Ameen ya Rabb. And Allah knows the Best.

Dreams
WhispersOfTheForgotten

A dream heralding the conquest of al-Quds - Jerusalem, the liberation of Palestine, and the gathering of the Arabs

A brother saw a dream in the last ten days of Ramadan that al -Masjid al-Haram, al-Masjid al-Aqsa, al- Masjid an-Nabawi- (the Prophet's Masjid), and the Grand Masjid in Sana'a, Yemen, were gathered in Makkah on white ground.

Interpretation: Islamic unity, agreement on the word (of Tawheed), the liberation of Palestine, the spread of justice, the return of Muslims to their religion, and adherence to the Sunnah of their Prophet ﷺ.

Allah Knows Best

Dream about prisoners escaping

A sister in Shaam narrates a very old dream:

"I remember I had a dream that there were brothers being moved in a truck.
Like the prisoners from baghuz etc. and then they managed to flee and I saw Abu ** among them. They then proceed to this place, which was like a school compound, and the building was full of sisters, and I thought like they were here to free the sisters." End

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Another comment on the CNN interview of Jahlani:

For the ones who still have doubt: spot the nullfier in the interview

Jahlani was asked how they got this far, he said the different fractions in the free areas (muharrar) became one and joined same training camps and all took same commands.

Amongst these groups, jaysh Al watani for instance and others who call for democracy and are under direct orders from the turkish government. They rule and get funded by them and and at least they don't deny it - i.e. this fact is public and not a secret.

Jahlani when he dissolved the Nusrah foront and allied with groups he considered apostate fell into nullfiers long time ago. (Details of this can be found on many dawah accounts including heysahawat)

But for those of you who still are unaware of what HT S stand for it very obvious to see why he has fallen in to kufr. He is doing what the sahwat do all over again and he does it in his little stooges.

First of all, the creation of the salvation army.

Jahlani claimed that he will implement a law according to the will of the people and it will be according to human rights laws and the international institutions.

He also said that all sects are welcome and equal just as Syrians.

Besides the clear kufr of these sects, their war on sunnis and support of Bashar is obvious. Before that they also supported his father in mascaring Syrians like what happend in hama 1982 makes clear their religious stance.

He also made a promise to account those who tortured according to international laws👏 Bravo, because the international law is doing so much to protect the Muslims. Just as they support and fund in killing take Ghaza for example - for there is no law Jews didn't break.

The jews have now taken villages in Syria and bombed syria but he doesn't have the spine to condemn them. When one of his stooges in salvation army was asked twice what do u think of the boming he couldn't condemn Israel he said respect borders by international communities !? I think the term ruwybidah is too low for these, and zanaadiq is too soft it's like they came from the chamber of iblis himself!

In Idlib there is authority and there are courts and prisons. The court implements laws laid down by the salvation government.

They have prison sentences set for prostitution, zina, drug dealing demonstrations and none are according to the sharia the only beating you get is when being questioned and they want you to just admit the crime so that it can lead the victim to be in isolation etc.

Then you have the idiots of expats (Muhajireen who are with them) who will make an excuse for even that or deny and harm anyone who speaks the truth. This subject of Muhajirjn needs further to be discussed which will be done in future, In Sha Allah.

May Allah give us basirah and understanding of deen so we are not used and played by the tawagheet and dhalimeen. May Allah guide the ones involved in this fitnah and effected by it, whether it be abroad or in Sham.

A dream about Jolani and his appearance and 'victory'

A sister in Shaam narrates:

"I saw that al-Jolani was planting a small piece of land, a few meters in size, and claiming to be the prophet of Allah, but his crops do not yield and fail every time. His followers and Umaraa support him. People gathered against him behind a large door, but they are afraid to say anything.

So I said, "O Allah, send blessings upon Muhammad," and I began to pray and send peace upon all the prophets from Adam to Muhammad. Then the common people started praying

for the prophets with me, and we prayed in front of al-Jolani, who knew that these were the prophets of Allah, not him. But I am not with the common people (awaam al muslimeen); I am with a few individuals in a corner, far from everyone.

Then I left and went to the mosque, and there was a woman in the mosque crying and complaining of her worries, sorrow, and sadness to me as she washed her children's clothes and spread them out in the mosque.

Suddenly, a handsome young man, around 20 years old, entered, and I was happy with his entrance. He came in and began to pray." End

Date of dream: appr. 2 years ago.

Interpretation: (the exact interpretation is lost, but I read it 2 years ago and will share what I remember) the piece of land and planting in it was interpret as some power Jolani will gain, although not all the Syrian people will agree with his views.
The crying woman symbolizes the ummah and the weak state it was in (...). The handsome young man was a new opening/power that will be born and stand for the muslimeen.
Wallahu a3lam.

REPOST - An old dream about an opening of the camps

(Date of dream: April 2019)

A sister in the camp narrates:

"I see a cow in the camps giving birth to 6 young and weak cows.

After giving birth, the cow gives out a loud shout or sound, as though something caused it to scream, due to the shout the fences of the camps fall down and the camp is opened." End

Possible interpretation: The six cows most likely represent six weak years for the people of the camps, and after that, an opening may happen, with the permission of Allah. And Allah knows best

(Cows are interpreted as years just as prophet Yusuf allayhi assalam interpret them in Quran)

*March 2024, we completed 5 years since baghuz and March 2025 will complete six years.

Editor's note: March 2025 is ramadaan

A dream about Yusuf عليه السلام and prisoners being released

A sister in the Camp narrates:

"I had a dream in which I entered a room, and in that room, I saw the Prophet Yusuf (عليه السلام) dressed in white clothes.

I approached him and said, 'O Prophet of Allah, Benjamin, (Yusufs blood brother) is waiting for you in the other prison.'

As I spoke these words, I noticed a man standing next to us in the same room. He had a long beard and was dressed like a mujahid. Upon hearing my words, he quickly stood up in haste.

As he stood, I suddenly found myself surrounded by many prisoners, and Prophet Yusuf (peace be upon him) addressed them, telling them to be patient.

I then took hold of Yusuf's hand and led him to the next room. When we entered, the room was empty of prisoners, though their mattresses and clothes remained.

I then exited the room and building and saw my imprisoned husband, now freed, along with many other prisoners who had been released, all standing outside."

Date of dream: appr. 6 months ago

Interpretation: Pending

~ Copied

"Anyone who looks at the conquest of Al Quds - Jerusalem at the hands of Salahuddin and the conquest of Damascus today will find a strange similarity in the making of this victory...

History tells Muslims today that nothing remains for the conquest of Al Quds - Jerusalem except the conquest of Egypt.... And Allāh knows best."

Egypt will see its coercive rule fall. It is bound to happen, from a narrations perspective as well as from dreams

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Egypt

A dreamer from Egypt narrates:

"I saw as if I was in a market, and suddenly the sky turned black, and heavyclouds came forth, as if it were the Day of Judgment. A caller in the Masjid was saying to the people, "Did you see the man crying blood?"

It was as if there were very strongearthquakes and everything was flying. I went and grabbed an iron door of a house and sat on the ground. I sat and thanked Allah and said, "It will pass." May Allah keep us all safe."

Interpretation: missing

Date of dream: July 2024

"Today, I saw two moons. One of them was dark and had “la ilaha ilaa Allah” written on it, and it was in my line of sight. The second was higher up in the sky - I raised my head to look at it - it was bright and had “La ilaha ilaa Allah” written on it as well (: "

Copied from a brothers channel.

The Virtue of Dreams

This field of knowledge is fascinating, and many virtues have been mentioned regarding it. Its importance is underscored by its mention in the Qur'an. In Surah Yusuf, there are numerous lessons and profound insights, highlighting the significant glad tidings associated with dreams and their esteemed status.

In the Sunnah, many authentic and widely transmitted hadiths emphasize the importance and elevated position of dreams. They illustrate the role of dreams in the life of the Prophet (ﷺ), as well as in the hearts of his noble companions, the successors, and those who followed them. Great attention was paid to the interpretation and explanation of dreams, a practice that has been significant since the dawn of humanity.

Ibn Khaldun (رحمه الله) stated in his Muqaddimah (1/625):
"This discipline is among the religious sciences. It emerged in the Islamic era when sciences became specialized and people began writing about them. However, the practice of dream interpretation existed among the early generations, just as it does among later ones, and it was likely present among kings and nations before them. Yet, their contributions did not reach us, as Muslims sufficed with the interpretations provided by Islamic dream interpreters. Dreams exist universally among humans, and they inevitably require interpretation.”

One of its virtues mentioned in the Qur'an is that dreams are the (بشرى) "glad tidings" referred to in the verse of surah Yunus:

أَلا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ ءَامَنُواْ وَكَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (يونس).

~Copied

(Message from Gaza to the Women Prisoners of Syria)

To the imprisoned sisters in the Al-Hol camp in Syria, who are enduring the cruelty of the Kurdish atheists east of the Euphrates, followers of the Western atheistic project, who have united to wage war on Islam and its people.

It is as though these abhorrent prisons in the eastern Euphrates are not considered part of Shaam, which they falsely and deceitfully claim has been liberated from the tyrants!

What kind of liberation is this, which confines the Muslim woman to the darkness of captivity and the humiliation of chains?

O Ummah of Islam, the imprisonment of our sisters and our silence about their suffering is a wound in the heart of the Ummah that will not heal, and a shame upon those who abandoned them, leaving them to endure oppression and disgrace.

So fear Allah in supporting your sisters through dua, and in working to free them, and in turning the schemes of the disbelievers back upon themselves. O Allah, free the imprisoned women, grant them victory and tamkeen, and guide us and all Muslims to return to Your religion in the best way.

I have honorable sisters in the prisons
I will not forget the rights as long as I live.

Whenever a call comes from them
It fills the heart with noise and clamor.

Sisters of ours, humbled by the horror
So I have prepared my shining sword.

There is no power and no strength except with Allah, the Almighty.

Dream about an opening in Iraq

A muwahid brother narrates:

"I saw a dream last night, I see the geographical map of Iraq. I then saw the fighters of the state in the colour 'black' to spread from the area of Ninawaa near Mosul and then reaching al-Anbaar and it kept spreading until I saw the wilaya of Anbaar all of it become black." end

Date: 21 Dec. 2024

We ask Allah for a swift opening

Source: https://t.me/gnsada/118

A dream about Ramadān being the month of relief from trial and victory

"I saw that I was in a place I did not know, in front of a very large wall. There was a very large gate with a banner above it, and it was written on the banner: “Masjid al-Badr.” I asked people about this place. I woke up repeating: “The Battle of Badr, the Battle of Badr, the Battle of Badr.” I was optimistic and said, In sha Allah, victory is near."

Interpretation;
If the vision is a true dream, then the month of Ramadan will be a month of glory and victory for Islam and Muslims, and Allāh knows best.

~ Copied.

Note: This dream is seen by a person not on manhaj, and this is not the first dream regarding an opening in Shaam I have seen shared on different pages, some believed the opening was this opening of Jolani (😀), but in sha Allah soon with time Allah will elevate the Haqq and:

{ ... لِّيَهۡلِكَ مَنۡ هَلَكَ عَنۢ بَيِّنَةٖ وَيَحۡيَىٰ مَنۡ حَيَّ عَنۢ بَيِّنَةٖۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ }

} ... so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.{

(Surah Al-Anfāl: 42)

For the Kufr of HTS has become the clearest it could ever be!

The return of Islam

" ...a brother made duā to Allāh to show him the truth about what is going on in Syria, and he saw in a dream Syria as a vast green expanse.

This dream is similar to that of a sister who shared it with me. She saw Jordan as a vast green expanse as far as the eye can see."

Interpretation: These dreams tell us that what Allāh has in store for Syria and ash-Shām is a return to the roots of Islām, a return to the Deen (green symbolizes Islām).

~ Copied (From a page that doesn't support our manhaj. Neither do they have a sound aqidah - نسأل الله أن يهدينا جميعا)

"The only thing D has to offer is to share videos on TikTok and shout baqiyah"

One shout of baqiyah is more beloved to us than all of jolanis 4 personalities, his followers, his futuhat, and the existence of the rest of the ikhwani ruwaybidah :)

This one word only instills fear in the hearts of the enemies. What has your manhaj and aqeedah truly done for you or for the Muslims? Nothing—on the contrary, it has aided the disbelievers against the Muslims.

True, there are brothers who have failed to fulfill their obligation to defend the Muslim lands, and they are sinful for that. But they are not the same! They are not equal, those who possess a firm understanding of aqidah and tawheed, and remain steadfast, to the materialistic followers of "victory" and "peace" regardless of which side the victory falls on.

Our jama'ah remains, and it will persist, even if the disbelievers might hate it. This is the only way to put it forth.

The recent video from Africa was remarkable in many ways, not to mention the muhajirin who have journeyed long distances to reach West Africa.

As our Maqdisi brother said: "We are closer to the conquest of Bayt al-Maqdis" than the agents of the disbelievers—like Hamas—who have done nothing but harm to the Muslims on the ground in Filasteen.

Yes By Allah! Your fighters in Africa and further than that are the ones who will open Bayt al Maqdis. Not the new trending hero, al-Jolani. He may claim to be on the doorstep of Israel, but will he even knock? Certainly not, as he is careful not to upset his Jewish allies.

والنصر قاب قوسين او ادنى

السلام عليكم ورحمة الله وبركاته

The families in Hol we know haven't received anything this month. Whoever wishes to sponsor a family of a Shaheed or an Aseer, please contact us.

May Allah give us the opportunity to help the deen of Allah with spending on these families.

The aim is to collect 750$ for 15 families (50$ each)

@dustycontact for donations

Contact this channel for donations to Hol and Roj

https://t.me/dustycamps

Demonstrations in Egypt calling for the overthrow of the Sisi regime. May Allah protect the muwahideen there.

A Dream about war in Egypt

"I dreamt that some men came to my husband, I was worried they might do something to him. But they told him to take all his money and investments and leave Egypt because the Jews are coming. "

Interpretation:
May Allah protect Masr and the people of Masr.
In this dream, there is a warning for Egypt from the plotting of the Jews and their intention to wage war against it, may Allah destroy them. They already started waging an economic war and after it came to the military war..

"A person saw a dream 14 years ago and it was interpreted by a Saudi Mufassir that Bashar al Assad will run away from Syria, and he will not be killed by his people, wallahu A'lam.

His exit from Syria will lead to his hukm to cease. He will go to another country and spend the rest of his life there."

A dream about Bashar and Jolani

A sister in Sham narrates:

"I saw in my dream roughly a year ago that I am sitting in a room in which there are two doors, one on each side of the room. I am sitting behind some furniture and I think there are other people with me.

I see Bashar al Assad, Jolani, and a third person entering the room from one door, and they walk through the room, I am afraid, and I keep hiding behind a chair and they proceed to walk until they reach the second door and they are about to leave the room and I am received." End

Interpretation: This is a proof that Bashar and Jolani are in the process of negotiating, and they are the people of evil. The third person with them who is unknown is the Shaytaan. The evil of theirs will not harm you are in and the fact you are hiding behind a chair, it can be that your adhkar and ayat al kursi you read daily will protect you from them.

I hope the 2 of them exiting the room means that both of their hukm will cease.

وما ذلك على الله بعزيز.

"A brother had seen a dream wherein jolani said the words of kufr, and he had shaved his beard and left his mustache."

Only the beard is left, not a surprise if he shaved it tbh, he has publicly said the words of kufr.

A dream about an Opening from Iraq

A brother narrates:

"Wallah, my brothers, I had a dream that Mosul was opened without any fighting.

I then saw myself in an area in Syria, though I don't know exactly where, but it seemed to be in Halab. I saw Sh Abu Bakr, may Allah accept him, standing on a sloped street.

I and a group of awaam muslimeen were at the bottom of the street while he was at the top. Then, one of the people kicked a soccer ball towards the shaykh, and the shaykh kicked it back. The ball rolled, and I said to the people, "Do you know where the ball reached? It reached Manbij." The people smiled as if they couldn't believe it, and I called my family and told them, "Mosul has been opened."" End

"Wallah, I woke up from my sleep astonished after spending the night in distress because of what I saw on Twitter—people's ailments, the mixing of trials, and Satan's deception over the people in Sham. I said to myself, "How will we cope with all these trials? Where will the believers find a way out? And how will Allah provide relief to the muwahideen amidst all these trials?" Wallah, I went to sleep with a heavy heart, then woke up for Fajr prayer. After the prayer, I went back to sleep, and I had this dream."

Another brother commented on his dream, saying:

"Your dream about Halab seems to suggest that the city holds a special place in the coming victory, in Sha Allah, or that an important event will arise from there that could shift the balance of things.

It resembles the dream of Atika bint Abd al-Muttalib, the aunt of the Prophet Muhammad ﷺ.

Atika bint Abd al-Muttalib had a vision three nights before the arrival of Dhamdam ibn Amr al-Ghifari to Quraysh in Mecca. She woke up and found the vision alarming, so she sent for her brother, Abbas. She said to him: "O my brother, I had a dream in which a great calamity and affliction will come upon your people." He asked, "What is it?" She replied: "I saw, as one sees in a dream, a man coming on his camel and stopping at the place of al-Abtah, then he shouted, 'O people of treachery, prepare for your doom in three days!' The people gathered around him. Then, I saw the camel enter the mosque, and the people gathered around him.

He then stood at the head of the Kaaba and called again, 'O people of treachery, prepare for your doom in three days!' Then I saw the camel carried to the top of Abu Qubays mountain, and the man again called out, 'O people of treachery, prepare for your doom in three days!' Then he took a rock and threw it from the top of the mountain, and it fell. When it reached the bottom, it shattered, and not a single house or dwelling of your people remained without some part of it being affected."

In light of this, the ball, بإذن الله, seems to represent an important event or the authority of the cal...ph... Its rolling from a high place to a lower one indicates the extension of its authority from Halab to Manbij.

And since it is a ball, not a rock or anything similar, it may signify a "return" or "cycle" rather than a punishment, omen of doom, or a sign of harm or misfortune for the common people. It is more likely a good omen.

A dream about Tawagheet

A sister in the camps saw:

"She (the sister) saw a vision about 6 months ago. She was praying behind the Imam in the Haram (the sacred mosque). She turned her head and saw an oval-shaped table with world leaders sitting around it, as if there was a call to Islam. She saw Putin (the President of Russia) nodding his head, and she said a prayer from her heart: 'O Allah, do not guide Putin' three times, and then she woke up from the dream."

Interpretation:
In any case, it is good.
Praying in the Haram (the Holy Mosque) is a sign of safety from fear and enemies, as well as a sign of victory and salvation.

Seeing rulers and leaders in the same interpretation indicates victory, salvation, and strength in the truth.

As for Putin, I believe he is a symbol of a tyrant among the non-Arabs and the people of disbelief. I believe he is like a victim, struggling with his own dilemma, negotiating and seeking a way out of the situation he is in.

Your prayer against him, asking Allah not to guide him, is a good thing for you, as you are the oppressed and he is the oppressor. This is good news for you, بإذن الله, in the form of relief, victory, and salvation from the prison you are in.

I ask Allah to make a way out for you from every hardship and to bring relief from every sorrow. May He hasten the quick and imminent relief, and may He reunite you with your family and loved ones in a house of honor, dignity, and empowerment. Indeed, He is the Guardian of that and capable of it.

The repetition in your prayer holds power in its meaning and may indicate the truth of the vision or its impending occurrence.

I believe that if the vision is true, the tyrant of the Syrian Democratic Forces (SDF) will have a dark end, بإذن الله."

Beneficial dreams collected from the bot ⬇️
May Allah give a close victory to the muwahideen everywhere.

Bayt al Maqdis | Masjid al Aqsa

A brother narrates:

"I saw a dream last year wherein I saw prophet mohammad ﷺ. I was high up at the sky. I saw prophet mohammad ﷺ and the map/area of the rectangled Masjid al aqsa compund from high up at the sky. I saw Mohammad ﷺ showing me with his index finger/forefinger with continuous rotation of his hand and index finger on the masjid aqsa compound/ rectangled area of masjid aqsa map, meaning of all baytul maqdis.
He, mohammad ﷺ pointed specifically at this this.

It was as if he wanted me to specially focus on all of the masjid al aqsa compound/area, meaning all of baytul maqdis." End

Date of dream: This dream was around one month after October 7th

Comment: We don't know how to interpret, as interpretation is a part of prophethood and we don't want to be held accountable, but this is a clear dream about how this area is a focus and RasulAllah is pinpointing it for the muslimeen. May it be khayr that's the only words we can add.

And barakallahu feekum for sharing your dreams, remember to try to be a part of a change if you ever get an opportunity.

Main Admin

A dream about a prisoner release in HTS areas

In sister in Dar al Kufr narrates:

"I saw a dream two weeks ago where a follower of HTS was releasing the brothers. It seemed to me as if the HTS member was being forced to release the brothers and held a lot of hatred towards them. He basically subjugated them.

I see a hallway, the hallway was very long, with multiple closed doors, and only one door was open. Inside that room, the imprisoned brothers were standing in rows, one behind the other, while in front of them stood a man from HTS. This man briefly hit each one of them as a "farewell," meaning right before he let them go.

I thought to myself, "Why is he doing this to the brothers if he supposedly stands for Islam?"

Then I walked further down a hallway where the wives of these brothers were waiting. These women, so the sisters, were with their young sons who had not yet reached puberty. This hallway was located directly near the building's exit." End

Interpretation: 😉

A dream about Egypt

"I saw that that I was walking, and a reporter was walking behind me asking people about my opinion on what was happening in Egypt. I was trying to evade him so that he would not ask me because I do not like to appear on television, but there was an obstacle in the way, something that stopped me, sand or gravel, so I turned my face to the reporter and said to him, "Egypt will be a stronghold three or four pillars with which Islam and tawheed will be raised."

- copied

A dream about Saudi Arabia

A dreamer from the Arabian Peninsula narrates:

"I saw that the sky split open, and blood rained down like rain. Then I saw valleys of blood surrounding the entire Arabian Peninsula from all directions, until the valleys covered the land of the Arabian Peninsula with blood. Then I saw fires coming out of Medina, and the world turned black due to its smoke. Then I saw a light coming out from the Kaaba, heading toward the sky. The darkness was dispelled through the light, and I looked at the earth and saw it was black. Then I woke up..."

Date of dream: (1/1/1446)

Interpretation: The vision is a warning of a general punishment that will strike the Arabian Peninsula and its inhabitants (we have been informed of this punishment in multiple visions from a long time ago). The abundance of blood symbolizes the widespread killing. The fires coming from Medina are to be understood literally, as the city of the Messenger of Allah ﷺ will not be spared from what will happen in the Arabian Peninsula. As for the light coming

from the Kaaba, it symbolizes the return of Islam and Imaan (like it was in the beginning) after the darkness, misguidance, and disbelief. And Allah knows best.

A dream about war in Jazira

A sister narrates:

"I saw the Arabian Gulf swallowing Qatar entirely, and Dubai disappeared with its tower collapsing, turning into rubble. The Al Nahyan family was in the tower and they disappeared entirely. The city of Riyadh was bombarded with missiles and leveled to the ground. From the south of Saudi Arabia, soldiers, like ants, entered and destroyed everything, much more than what happened in Gaza."

Date of dream: 13/4 - 1445 AH

Interpretation: This dream renews the old visions where we were informed about the Houthi invasion of the Arabian Peninsula from its southern regions. It indicates the economic and practical sinking of the Emirates and, similarly, the sinking of Qatar. (The fact that this vision came at this specific time is a sign to people that there is no security from the deception of Allah, especially since the vision came during the massacres happening to Muslims in Gaza). And Allah knows best.

أخَ مِن الأنبـار رأىٰ رؤية البارحه

"رأىٰ كُرةً نارية سوداء نزلت علىٰ النَّاس أصبحوا سوود البشرة، والوجوه، وأُناس لم يصبهم أذىٰ فهم يصُلون ويدعون اللهَّ سبحانهُ ويستغفرونه".

اللهُّ أكبـر، اللهُّ أكبـر رؤيا حق بإذن اللهَّ، (...) ؟"

"A brother from Anbar (in Iraq) had a dream last night:

"He saw a dark blazing ball of fire fall upon the people, and they became black in skin and faces. There were others who were unaffected, and they were praying, calling upon Allah, and seeking His forgiveness."

Interpretation: missing

Dreams about Dajjal ⬇️
(From the Bot and elsewhere)

A deep dream

A brother narrates:

"Assalamu Alaykum, I had this dream several years ago, when I was around 9-11 years old, Allahu A'lam. Approximately 13 years ago.

I dreamt that the people were gathered, and I was among them. We were standing, and it was said that Usama B.L. would descend. We stood waiting (I think we were looking towards the sky).
Then, it was announced that Isa Ibn Maryam عليه السلام would come instead. We continued to stand and wait.

Suddenly, the moon exploded, and I turned around, crying and pleading with Allah. Alhamdulillah, nothing happened to me. Then it felt as though I transitioned to another layer, as if I were on a train or a vehicle, though Allahu A'lam, I believe I was in neither. It was as if I was passing by the scene of the events and observing them.

I saw Dajjal sitting arrogantly on a throne, eating grapes, or having them fed to him. Directly in front of him stood the Messenger of Allah ﷺ, who had a slight smile, as if he ﷺ had no worries or fear. End

The dreamer then added:
"I do not have extensive knowledge in interpreting dreams, nor have I found anyone capable of interpreting this dream.

However, when I reflect on it years later, one might conclude the following (though it could be right or wrong):

The fact that Osama B.L was supposed to descend from the sky and then Isa عليه السلام was to come instead may indicate how close these two events are to one another, highlighting the short time between the era of Shaykh Usamah and Isa ibn Maryam عليه السلام.

The explosion of the moon could signify how near the Day of Judgment (Yawm al-Qiyamah) is, as mentioned in Surah Al-Qamar:

﴿ٱقۡتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلۡقَمَرُ﴾

)"The Hour has drawn near, and the moon has split."(

Or it could directly symbolize the occurrence of Yawm al-Qiyamah, as described in Surah Al-Qiyamah:

﴿وَخَسَفَ ٱلۡقَمَرُ ◯ وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ﴾

)"And the moon will be eclipsed, and the sun and the moon will be brought together."(

The fact that Dajjal sat arrogantly on his throne could signify his pride and confidence in his supposed victory and the trial (fitnah) he will bring. The Prophet ﷺ standing before him with a smile might symbolize the calmness and confidence of the Prophet ﷺ, indicating that this Ummah will not fail in this trial and, in shaa Allah, will emerge victorious and successful.

It could also mean that Dajjal represents all the trials of the End Times combined. Allahu A'lam."

أخ رأى رؤيا تكررت له ثلاث ليال..راى ان عينا تمثلت في السماء.وكان الناس بين خائف ومتعجب.ثم سمعوا نداء صوت أفعى تقول: (لقد انتهت اللعبة ويبقى الملك).وأحس الرائي بأنه يتحدث عن الدجال.

ديسمبر 2024

تعبيرها :
ان صدقت الرؤيا فان الاحداث القادمه ستؤشر بقوه على وجود الدجال ويبدا الناس تنقال الاخبار عنه والله اعلم

"A man had a recurring dream for three nights. He saw an eye appearing in the sky. The people were between fearful and amazed. Then, they heard a voice like that of a serpent saying: "The game has ended, and only the king remains." The dreamer felt that this was referring to the Dajjal.

Date of dream: December 2024

Interpretation:
If the dream is true, then the coming events will strongly indicate the presence of the Dajjal, and people will begin to hear news about him. And Allah knows best.

A dream about Ruqyah and a close appearance of the Dajjal

A sister narrates:

"I had been experiencing many symptoms of envy (hassad) and illness of mass while staying in the camps. A sister, may Allah grant her freedom soon, performed hijama (cupping therapy) on me with the sincere intention of healing. She also used olive oil mixed with Qist al-Hind. This was the first time I learned about Qist al-Hind, although I didn't fully understand its significance at the time. One of the following days, I had a dream.

"In the dream, I found myself on a boat, but there was no water beneath it. I was with the very same sister and her mother, and we were trying to reach a destination, but the boat wouldn't move. A jinn or a person blocked our way, preventing us from passing. The sister had a jar containing a mixture of black seed and Qist al-Hind. She took some of the powder and threw it at the shaytaan, causing it to burn. The shaytaan then shouted in pain and spoke the words: "I will leave, but I will return when the Dajjal appears." End

"After this, I felt much better immediately and made sure to continue with my Ruqyah constantly. May Allah protect us from the evil of this dream."

A brother narrates:

"I saw myself from high up - almost above the skies, and it was from Europe. I saw Central and Western Europe and North Africa. The skies were dark as if, it was night. The position of me being high up almost to the skies, was from above around Denmark, North Germany and Netherlands.

I then saw specific and more clear countries following, in the Southern Europe: Spain, Italy (not so sure about France).

Then thirdly, I saw specific following countries of Maghrib al Islam: Tunisia, North Algeria, and the most northern part of Morroco, and very deep I saw the Gibraltar strait.

I saw Dajjal on the map/area of tunisia. I saw he was there." - End

My own understanding is: that Wallahu alem, In a dream, the dajjal represents a contemptuous, deceitful and a tyrant ruler. He does not fulfill his promises and he has a following of wicked people.This would involve massacres, evil, deception, trials and bloodshed.

This is according to ibn sirene. Wa allahu alem.

Also from Ibn sirene: The landmarks that the Antichrist passes by in a dream represent adversities, trials, injustice, ruins, inundations with floods, destruction of crops and drought."

Date of dream: 3-4 months ago

لا اذكر أي يوم تماما ، لكن خلال اسبوع من اليوم ، رأيت كأن أمي تقول لي ان الدجال جاء او سيظهر وصار في البحر، فأقول لها أي بحر؟ يوجد اكثر من بحر البحر الاحمر والبحر المتوسط و البحر الذي عند اليمن او في الاسفل لا اذكر اسمه في المنام لكن أمي لم تجبني على سؤالي و انتهى المنام .

"I don't remember the exact day, but during a week from today, I had a dream where I saw my mother telling me that the Dajjaal had come or would appear, and he was in the sea. I asked her, "Which sea?" because there are several seas— the Red Sea, the Mediterranean Sea, and the sea near Yemen, or the one at the bottom, but I don't remember its name in the dream. However, my mother did not answer my question, and the dream ended."

حلمت أن القمر كان مكتمل بدر ولونه أحمر وكنت اقول لأختي القيامه قربت وكان معي طفل أغير ملابسه و شفت القرآن إلا الآيات انمسحت وصارت الصفحات لونها ابيض

حلمت قبل فتره ان المصحف يصعد الى السماء صارت صفحاته بيضاء مافيها آيات

↓ continued

رأيت أني واقف بين النبي -صلى الله عليه وسلم- و الصحابة -رضي الله عنهم- والنبي يقول : يوشك الدجال أن يخرج عليكم يمينا أو شمالا فاثبتوا .

"I saw myself standing infront of the Prophet ﷺ and the Sahabah, رضي الله عنهم, and the Prophet was saying: The Dajjaal is about to come out to you on the right or the left, so be steadfast."

On the authority of Mu'adh ibn Jabal (رضي الله عنه), he said: The Messenger of Allah ﷺ said: “The destruction of Jerusalem is the destruction of Yathrib (Medina), and the destruction of Yathrib is the emergence of the great battle (الملاحم / al-Malahim), and the emergence of the great Malahim is the conquest of Constantinople, and the conquest of Constantinople is the emergence of the Dajjal (Antichrist).” Then he struck his thigh or his shoulder and said: “This is the truth, as certainly as you are sitting here.”
(Abu Dawud)

باب مَا يَكُونُ مِنْ فُتُوحَاتِ الْمُسْلِمِينَ قَبْلَ الدَّجَّالِ

Chapter: Conquests Of The Muslims Before The Appearance Of Ad-Dajjal

Nafi' b. Utba reported:

"We were with Allah's Messenger (ﷺ) in an expedition that there came a people to Allah's Apostle (ﷺ) from the direction of the west. They were dressed in woollen clothes and they stood near a hillock and they met him as Allah's Messenger (ﷺ) was sitting. I said to myself: Better go to them and stand between him and them that they may not attack him. Then I thought that perhaps there had been going on secret negotiation amongst them. I however, went to them and stood between them and him and I remember four of the words (on that occasion) which I repeat (on the fingers of my hand) that he (Allah's Messenger) said: You will attack The Arabian Peninsula and Allah will enable you to conquer it, then you would attack Persia and He would make you to conquer it. Then you would attack Rome and Allah will enable you to conquer it, then you would attack the Dajjal and Allah will enable you to conquer him. Nafi' said: Jabir, we thought that the Dajjal would appear after Rome would be conquered."

Sahih Muslim 2900

Comment on the Hadith from Sahih al Bukhari, from the commentary of ibn Hajr رحمه الله - the words of the youtuber will be posted following.

الجزء رقم :1، الصفحة رقم:116
557 حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ ، قَالَ : حَدَّثَنِي إِبْرَاهِيمُ ، عَنِ ابْنِ شِهَابٍ ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : " إِنَّمَا بَقَاؤُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِنَ الْأُمَمِ، كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ، أُوتِيَ أَهْلُ التَّوْرَاةِ التَّوْرَاةَ فَعَمِلُوا حَتَّى إِذَا انْتَصَفَ النَّهَارُ عَجَزُوا، فَأُعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أُوتِيَ أَهْلُ الْإِنْجِيلِ الْإِنْجِيلَ فَعَمِلُوا إِلَى صَلَاةِ

الْعَصْرِ ثُمَّ عَجَزُوا، فَأُعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أُوتِينَا الْقُرْآنَ فَعَمِلْنَا إِلَى غُرُوبِ الشَّمْسِ، فَأُعْطِينَا قِيرَاطَيْنِ قِيرَاطَيْنِ، فَقَالَ أَهْلُ الْكِتَابَيْنِ : أَيْ رَبَّنَا، أَعْطَيْتَ هَؤُلَاءِ قِيرَاطَيْنِ قِيرَاطَيْنِ، وَأَعْطَيْتَنَا قِيرَاطًا قِيرَاطًا، وَنَحْنُ كُنَّا أَكْثَرَ عَمَلًا قَالَ : قَالَ اللَّهُ عَزَّ وَجَلَّ : هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ مِنْ شَيْءٍ ؟ قَالُوا : لَا. قَالَ : فَهُوَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ ".

Narrated Salim bin Abdullah:

My father said, "I heard Allah's Messenger (ﷺ) saying, 'The period of your stay as compared to the previous nations is like the period equal to the time between the Asr prayer and sunset. The people of the Torah were given the Torah and they acted (upon it) till midday then they were exhausted and were given one Qirat (of gold) each. And then the people of the Gospel were given the Gospel and they acted (upon it) till the `Asr prayer then they were exhausted and were! given one Qirat each. And then we were given the Qur'an and we acted (upon it) till sunset and we were given two Qirats each. On that the people of both the scriptures said, 'O our Lord! You have given them two Qirats and given us one Qirat, though we have worked more than they.' Allah said, 'Have I usurped some of your right?' They said, 'No.' Allah said: "That is my blessing I bestow upon whomsoever I wish."

Sahih al-Bukhari 557

The hadith shared above, according to Ibn Hajar رحمه الله, discusses the duration of this ummah's existence in comparison to previous nations, using the metaphor of the time between the Asr (afternoon) prayer and sunset.

The text clarifies that the hadith does not literally mean that the lifespan of the Muslim ummah corresponds exactly with the time between Asr and sunset.

However, as stated in the video by the brother, he mentioned that the Jews lived approximately 2,000 years from the prophecy of Musa until the prophecy of Isa. The period from the sending of Isa ibn Maryam until the Prophet Muhammad ﷺ is around 600 years.

If you reflect on this, you will see that the first group of the People of the Book worked for half the day, which was 2,000 years. The next group, the People of the Book (the Christians), worked a portion of that time, and then the people of the Qur'an worked the rest.

In other words, the time of the people of Musa should be equivalent to the time of Isa ibn Maryam and Muhammad ﷺ together.

So : 2,000 = 600 + ????

It is now 1,400 years since the بعثة of RasulAllah ﷺ

Firstly and finally, the knowledge of the unseen is with Allah alone, the One and Only!

This is a mere ijtihad from some of the scholars to estimate an approximate phase where we may be very close to the Last Day, which, according to Ibn Hajar, is over 1,000 years.

والله أعلى واعلم

{ يَسۡـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرۡسَىٰهَاۖ قُلۡ إِنَّمَا عِلۡمُهَا عِندَ رَبِّيۖ لَا يُجَلِّيهَا لِوَقۡتِهَآ إِلَّا هُوَۚ ثَقُلَتۡ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ لَا تَأۡتِيكُمۡ إِلَّا بَغۡتَةٗۚ يَسۡـَٔلُونَكَ كَأَنَّكَ حَفِيٌّ عَنۡهَاۖ قُلۡ إِنَّمَا عِلۡمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ }

They ask you, (O Muḥammad), about the Hour: when is its arrival? Say, Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly. They ask you as if you are familiar with it. Say, Its knowledge is only with Allāh, but most of the people do not know.

(Surah Al-Aʿrāf: 187)

A dream about Jolani

A person saw a dream after the fall of Assad saying;

"I saw that Al-Jolani was leading the people in Asr prayer in the Umayyad Mosque.During the prostration of the third rak'ah, he left the prayer and fled."

Possible interpretation: all ways lead to 2027 (wherein jolanis government will cease to exist)

A dream about al Mahdi

The guard of Al-Aqsa, Ridwan Amro, said: "Last night, I slept in a state of sickness and worry over a matter that saddened me concerning Al-Aqsa. I prayed to Allah, the Almighty, to relieve my distress, nullify the plots, and to grant relief to our people in Gaza. Before dawn this morning, I saw in a dream:

"I was praying Fajr in one of the front rows inside the Qibli Mosque, on its eastern side (inside the compound of masjid al Aqsa). The mosque was completely full of worshippers in a majestic scene, behind an imam I did not see but who had a great presence and status. When we went into prostration, Prophet Isa (Jesus) عليه السلام entered the Qibli Mosque, moving directly toward the front rows and the mihrab with great reverence and dignity. He did not pass over the heads of the worshippers but appeared to walk through a path in the rows. He wore a green garment unlike anything I had seen before. His hair was thick and beautiful, almost curly, and the color of his skin had a beautiful wheatish tone, not pale white as I had imagined. He was not tall (as I had imagined) but of average height, like the praying people around him, neither shorter nor taller.

During the Fajr prayer, I felt as if I was anticipating his arrival, and I knew it was certain, known only to me and to another man – whom I did not know – praying in the middle of the Qibli Mosque. When he entered, I raised my head from prostration and called out to the people three times in a loud, clear voice:
"Give allegiance to the Messenger of Allah...

Give allegiance to the Messenger of Allah...
Give allegiance to the Messenger of Allah..."

A dream about walaa to Muslim prisoners

A sister in Sham narrates:

"I saw a dream that I'm in my house, looking outside the window. I then see many coffins being carried to bury.
I ask about it and get told that a brother with walaa for the muslimeen prisoners sacrificed his body and killed all these prison guards in an expl."

Date of dream: This current week

الرؤى الصالحة من المبشرات وهي جزء من النبوة، ولا ينكرها

إلا الزنادقة، ولكننا لا نغلو فيها ولا ننكرها، وإنما الحال فيها أنها

- كما قال الإمام أحمد - "..تسر المؤمن ولا تغره ...."
الشيخ ناصر الفهك - فك الله اسره

"Righteous dreams are among the glad tidings, and they are a part of prophethood. Only heretics deny them. However, we neither exaggerate regarding them nor deny them. Rather, the stance on them is as Imām Ahmad said: "They bring joy to the believer but do not deceive him."

- Shaykh Nasir al Fahd - May Allah hasten his release.

رايت انه تم فتح مخيم الهول وجنود الخلافة تصول وتجول وتحرر الخيم
وكان هناك ندم شديد من بعض الانصار انهم لم يتبرعوا وكان منهم من يحك اسنانه بعضها ببعض من شدة الندم وكان البعض يعزو قراره بسبب التشويه والتهجم والنكب والسرقات والتحيز الكامل للبعض..
فدخل احد ملائكة العذاب وكان على الشطر الايسر
وايضا دخل ملك الرحمة و ملك الرزق ايضا قادم من بعيد وكانوا على الشطر الايمن
فقال ملك العذاب ألم تأنى قلوبكم لأمر الله،كان هناك طريق لدرء الشبهات ففتح بيدة طريق بين الاشواك وذكر اسم الطريق"الاستخارة"
ثم قال ملاك الرحمة من يسر على غيره (ميسرون) ذهب بأجره (اي سبق واخذ الاجر عن من لم يتبرع) ثم ذكر ان الذين تبرعوا رزقهم الله واصبحوا بحالة مادية افضل
(كأني فهمت ان من تبرع أصبح ميسور الحال)

A dream of a munasira:

I saw that camp al hol was opened and the soldiers of the kh were roaming and liberating the tents and some of the ansar (munasirin) were feeling extremely regretful because they didn't donate and there was from them who would grit his teeth with each other from his immense regret and some justified their decision (of not donating) to distortion and the attacks (online) and disasters and theft and being biased completely towards some people. So one of the angels of torment entered and was on the left side and also the angel of mercy entered, and the angel of rizq was coming from far and they were on the right side.

So the angel of torment said "have your hearts not submitted to the command of Allah?" And there was a way to remove their doubts so he opened with his hand a way between the thorns and mentioned the name of the way "istikhara"

Then the angel of mercy said those who made things easy for others (ميسرون) have gone with their reward (meaning they preceded and took the rewards of those who didn't donate) then he mentioned that those who donated, Allah provided for them and they became financially better
(And it was as if I understood that those who donated became well off financially)

General Benefits about the Science of Dreams ⬇️

The Righteous Dream - Its Signs and Conditions

A dream is from Allah, and this is an attribution of honor. The beloved type of dream is attributed to Allah in this sense, as it is an honor because it brings goodness. Such dreams are a form of glad tidings from Allah to the servant and a means of honoring them. However, all dreams, whether righteous or unpleasant, are ultimately creations of Allah. The unpleasant dreams are attributed to Satan because they bring him joy and cause distress to a person’s life and mind, which delights him. As Allah the Almighty said

﴿إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا﴾ (المجادلة : ١٠).

Imam al-Nawawi (رحمه الله) said in his commentary on Sahih Muslim (17/15):
The meaning of the statement of the Prophet (ﷺ): *"The righteous dream is from Allah, and the bad dream is from Satan"* is not that Satan creates anything. Rather, the term *"righteous dream"* refers to what is beloved, while *"bad dream"* refers to what is disliked. This is the view of al-Mazari.

Others have said that the attribution of the beloved dream to Allah is an attribution of honor, unlike the disliked dream. Even though both types of dreams are part of Allah’s creation, management, and will, Satan plays no role in creating them. However, he is present with the disliked dream, approves of it, and finds joy in it.

Al-Hafiz Ibn Hajar (رحمه الله) said in *Fath al-Bari* (12/361-362):
If the dream is described in the hadith as *righteous*, it refers to one in which Satan has no

involvement. As for dreams in which Satan has some role, they are attributed to him metaphorically. However, all dreams are ultimately created, decreed, and willed by Allah. The attribution of dreams to Allah is for the purpose of honor. The apparent meaning of the statement *"The dream is from Allah, and the bad dream is from Satan"* is that dreams attributed to Allah are not called *bad dreams*, and those attributed to Satan are not called *dreams* (in the righteous sense). This distinction is part of the legal terminology, although linguistically, both can be referred to as *dreams*.

And Allah knows best.

💔🩹 For the muwahid, the one who feels like a stranger among their own community and family, there is a deep longing for peace—a search for safety in a different reality, a layer of comfort to escape the overwhelming sense of isolation.

As a sister beautifully said, “It’s as if the basha'ir (the glad tidings of dreams) are a bandage to the wound in my heart, like a companion in the dark days when you feel like you're drowning in your ghurba.”

May Allah grant us strength and bind our hearts together.

https://t.me/al_mubashirat

The Gift to the Honorable: The Jurisprudence of Dreams and Visions

From the above, we can discern the noble status of a sound and righteous dream. To distinguish a good dream that is from Allah from others, we summarize its most prominent characteristics as follows:

1. It brings glad tidings of goodness.
2. Its symbols are orderly and coherent.
3. It is concise and to the point.
4. It is remembered upon waking from sleep.
5. It leaves the person feeling joyful, pleased, reassured by its goodness, and comforted by its meaning.
6. It should neither be overly long and tedious nor too short and incomplete, nor should it be convoluted.
7. It should not include anything that encourages sin, immorality, or severing of ties.
8. It should not occur as a result of a wet dream where semen is discharged.

All of this is derived from the hadith of Abu Hurayrah (رضي الله عنه), in which the Prophet (ﷺ) said: ”Dreams are of three types: glad tidings from Allah, self-talk, and fear from Satan. If one of you sees a dream he likes, let him narrate it if he wishes. But if he sees something he dislikes, let him not tell anyone about it."*

(Reported by Ibn Majah, no. 3906).

Ibn Khaldun (رحمه الله) said in his *Muqaddimah* (1/627):

"Know that true dreams have signs that indicate their truthfulness and testify to their authenticity, allowing the dreamer to sense glad tidings from Allah in what has been revealed to them during their sleep.

Among these signs are:

- The quick awakening of the dreamer after perceiving the dream, as if hastening back to awareness in wakefulness.
- The firm and lasting impression of the dream, with its details remaining clearly imprinted in memory, without fading."

The true dream is free from error or forgetfulness, and it does not require effort to recall or contemplate. Instead, it remains vividly present in the dreamer's mind upon waking, with no part of it fading or escaping memory.

Thus, the dreamer must be mindful of these conditions to distinguish which dreams are worthy of interpretation and which do not need to be presented for interpretation. The statement "from Allah" indicates an attribution of honor.

Therefore, such a dream should not be overly long, tedious, fragmented, or disorganized. Nor should it leave the dreamer feeling distressed or burdened upon waking, such that they experience sadness or exhaustion.

An Important Note: A Dream May Appear to Be Glad Tidings But Lack the Necessary Conditions

It is crucial to emphasize that a dream may appear outwardly as glad tidings but fail to meet the conditions and signs of a true good dream.

For instance, a lack of coherence and order within the dream suggests that it does not meet the required conditions. This is often the case when the dream shifts from one event to another or transitions from one scene to another without clear structure.

The righteous people who see dreams usually come to be true. The Prophet صلى الله عليه وسلم said: dreams are 1 of 46 percentage of Islām. Meaning this is a way for the Prophet صلى الله عليه وسلم to show how important dreams are. Meaning there're 46 parts of revelation, one of those parts of revelation is the dream of a true believer. The dream of a true believer is almost like revelation to that person. And this is what happened when some true people they see something couple of days later it happened. This is a sign of a true believer. But we don't also exaggerated. We don't depend our life on dreams and say "you know I've seen this dream or someone has seen this dream or this is what's gonna happen". No, but it's something we take into consideration.

And also in our religion, the Prophet Muhammad صلى الله عليه وسلم taught us the same thing. If you have a bad dream from the Shaytān, you don't tell no one, even if you have a good

dream you don’t tell no one, except people you like. You know why? Because dreams are floating. The Prophet صلى الله عليه وسلم in an authentic hadīth said: dreams floats and when you tell someone.. What happened? It falls like that person wanted to fall. The other person who you told it to.

So, if you know someone who likes you and interpreters dreams good, it may turn out good. If you think it’s good. But if that person says it bad, you think he’s a scholar and you tell him and he’s an ignorant person and you go and he interpreters it bad, you are gonna have a bad thing happening to you. So, you shouldn’t tell except someone who you know very well, you trust very well or a very learned scholar or if it’s a bad dream, when you wake up, not spit but you go three times on your left side and you say:

أعوذ بالله من الشيطان الرجيم

| A’ūdhu Billāhi minal Shaytāni Radjīm |, this will In Shā Allāh kill the effect of that dream. You don’t tell no one after that.

-Shaykh Ahmād Mūsā Jibrīl حفظه الله

The Fourth Requirement: Distinguishing Between the Righteous Vision, the Good Vision, and the Truthful Vision

There are various narrations describing visions (dreams). Some describe them as righteous (salihah), others as truthful (sadiqah), and some as good (hasanah). However, most of the narrations use the term righteous (salihah).

🌿 Narration by Ibn Abbas (رضي الله عنهما):
The Prophet Muhammad (ﷺ) lifted the curtain while people were lined up behind Abu Bakr (رضي الله عنه) and said
O people, nothing remains of the glad tidings of prophethood except the righteous vision which a Muslim sees or is shown to him
(Sahih Bukhari)

🌿 Narration by Abu Qatadah (رضي الله عنه):
The Prophet (ﷺ) said
The truthful vision is from Allah, and the dream (nightmare) is from Satan
(Sahih Bukhari and Muslim)

🌿 Another narration by Abu Qatadah (رضي الله عنه):
The Prophet (ﷺ) said
The good vision is from Allah. If any of you sees what he likes, let him share it only with those he loves. But if he sees what he dislikes, let him seek refuge in Allah from its evil and from the evil of Satan. Let him blow (lightly) three times and not share it with anyone, for it will not harm him
(Sahih Muslim)

🌿 Narration by Anas (رضي الله عنه):
The Prophet (ﷺ) loved good visions. Sometimes, he would say
Has anyone of you seen a vision
When a man shared a vision, the Prophet would inquire about it. If the vision was good, it would please him
(Sahih Muslim)

There is no contradiction in the variation of these terms.

In summary, the explanation is as follows: its meaning is that it is outwardly righteous in its symbols, inwardly truthfulin the clarity of its meaning, whether its interpretation indicates something good or something disliked.

The essence of this is that its righteousness and truthfulness signify its soundness and alignment.

🌿 Al-Kirmani (رحمه الله), in his commentary on Sahih al-Bukhari (24/94), said:
"Righteous" means that its form is sound, or its interpretation is sound. End quote.

🌿Ibn Hajar (رحمه الله), in Fath al-Bari (12/355), said:
Both terms have the same meaning in matters of the Hereafter concerning the Prophets. However, in worldly matters, the term righteous is more specific in its essence. All the visions of the Prophet (ﷺ) are truthful, and most of them are also righteous, though some may not be righteous in worldly terms, as was the case in the vision related to the Day of Uhud. As for the visions of non-Prophets, there is a general and specific relationship between the terms. If we interpret truthful as those that do not require interpretation, then righteous is more specific. However, if we interpret truthful as those that are not confused or mixed-up dreams, then righteous is absolutely more specific. End quote.

As for describing the vision as good, this term may apply in three cases:

- The goodness of its outward context.
- The goodness of its occurrence.
- The goodness of Its truthfulness.

Al-Qurtubi (رحمه الله), in al-Mufhim, said:
A vision of truth is one that is coherent and free from mixing. In one narration, it is referred to as truthful, and in another as righteous, meaning it points to something correct in waking life. Such visions, when they come from a righteous person, are part of the parts of... (good and true visions).

Prophethood refers to a characteristic of the Prophets, through which they recognize revelation from Allah Almighty.

As for the second type of vision, it arises from continuous thoughts and persistent concerns that a person sleeps on, and then sees them in their dreams.

These are not to be given attention.

Similarly, the third type consists of visions that are forms of sadness, intimidation, and fear, which Satan instills in a person during sleep to disturb their waking life. Sometimes, both causes—self-induced worries and the suggestions of Satan—may combine in a single dream, making it a jumble of mixed-up dreams. Such visions are referred to as confused dreams (adghath ahlam) due to their mixed nature. The term “adghath” refers to a handful of mixed grass.

The Fifth Requirement: The Most Important Factors That Strengthen the Meaning and Clarity of a Vision

One of the most important factors contributing to the clarity and soundness of a vision is that a Muslim be righteous, upright, sincere in worship, truthful in speech and actions, excellent in dealings with others, and consistent in reciting his daily supplications (adhkar) in the morning and evening. By the permission of Allah, whoever fulfills these qualities should rejoice, for their visions will be truthful, and they may anticipate good news through their dreams.

In essence, a Muslim should strive to be one of the pious friends of Allah (awliya Allah al-salihin). Whoever attains this status of closeness to Allah will have visions that are remnants of prophethood, through which Allah gives glad tidings about their current state and what the future holds. Allah may reveal hidden matters to them and show them the best of what will come in their lives.

So I say, O Muslim, and O seeker of knowledge in this field, know—may Allah guide you—that visions are among the things Allah has promised to His servants to give them glad tidings in this world. Whoever attains closeness to Allah will be given glad tidings through righteous and truthful visions, which will be a means of happiness in both this world and the Hereafter. The evidence for this is found in the words of Allah Almighty:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ (٢) لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (يونس)

"Behold! Verily, the friends of Allah, no fear shall come upon them, nor shall they grieve. Those who believe and have Taqwa, for them are glad tidings in the life of this world and in the Hereafter. No change can there be in the Words of Allah. This is the supreme success." (Surah Yunus: 62-64)

After mentioning the attributes of the *awliya* (friends of Allah)—that they are those who believe in Allah and fear Him—it is emphasized that fearing Allah (*taqwa*) encompasses all good. *Taqwa* is achieved by fulfilling what is commanded, avoiding what is prohibited, fearing Allah, and being mindful of Him in both private and public. It includes everything Allah loves and is pleased with, whether in speech or actions.

After describing the qualities of His *awliya*, Allah said, "For them is glad tidings in the life of this world" (Surah Yunus: 64).

We previously explained that the glad tidings in this verse refer to the righteous vision a Muslim sees or is shown. The evidence for this interpretation is found in the phrase "For them is glad tidings", which most likely refers to righteous visions, although some have interpreted it differently. However, what we mentioned is the stronger opinion, in sha Allah.

Therefore, O Muslim, strive to be upright, righteous, and truthful, embodying the qualities of Allah's *awliya*, so that your visions may be strong and truthful.

Ibn al-Qayyim (رحمه الله) said:
"Whoever desires their visions to be truthful should strive for truthfulness, consume lawful earnings, adhere to the commands and prohibitions of Allah, sleep in a state of complete purity, face the Qibla, and remember Allah until sleep overtakes them. Such a person's visions are rarely false." End quote.

From the evidence that those who possess truthfulness, goodness, and uprightness have strong and righteous visions, with clear symbols and interpretations—and may even see visions that need no interpretation—is the authentic narration from Abu Hurayrah (may Allah be pleased with him). He reported that the Messenger of Allah (ﷺ) said:
"As the Hour approaches, the believer's vision will hardly be false, and the truest of them in vision will be the truest in speech."
(Sahih Muslim)

Abu al-Abbas al-Qurtubi (رحمه الله) said:
"The more truthful a person is, the more illuminated their heart becomes, and the stronger their perception."

Thus, the meanings are imprinted in the heart with correctness and uprightness. Moreover, if a person is predominantly truthful in their waking state, this truthfulness accompanies them in their sleep, so they see only truthful visions. On the other hand, a liar or someone whose heart is corrupt and chaotic will have their heart darkened and spoiled, leading them to see only confusion and mixed dreams. This is the usual state for each of these two types. However, exceptions do occur: a truthful person might occasionally see something untrue, and a liar might see something truthful. But this is rare, and the general rule is what we have mentioned.

The Meaning of the Statement: "The Truest of Them in Vision Is the Truest in Speech"

🌿 It is authentically reported in the narration of Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:
"The truest of them in vision is the truest of them in speech."

The meaning of this is that whoever is truthful in their speech—including their dealings with people through honesty, integrity, and avoiding deceit, lies, fraud, and betrayal—then their

truthfulness and uprightness in their waking state reflect in their visions, which will be as clear as the break of dawn.

🌿 Ibn al-Qayyim (رحمه الله), in Madarij al-Salikin (1/81), said:
"Vision is the beginning of revelation, and its truthfulness corresponds to the truthfulness of the one who sees it. The truest people in vision are the truest in speech." End quote.

🌿 Ibn Abd al-Barr (رحمه الله), in al-Tamhid (1/520), said:
"The clarity of a vision corresponds to the truthfulness, honesty, strong faith, and firm conviction of the one who sees it. The extent to which people vary in these traits determines the degree of clarity in their visions, according to differing proportions. Allah knows best. The purer a person's intention in worshiping their Lord, their certainty, and their truthfulness in speech, the truer their visions will be, and closer they will be to the state of prophethood."

🌿 Imam al-Qurtubi (رحمه الله) said in al-Mufhim (11/6):
“The statement ‘The truest among you in vision is the truest in speech’ refers to the fact that when a person is often truthful, their heart becomes illuminated and their perception strengthened, such that meanings are imprinted in it with correctness and uprightness. Similarly, if a person is predominantly truthful in their waking state, this truthfulness accompanies them in their sleep, and they see only truthful visions. In contrast, a liar or someone who mixes truth with falsehood corrupts their heart, darkens it, and therefore sees only confusion and distorted dreams. This is the typical condition for both groups. However, exceptions may occur, such as a truthful person seeing something incorrect or a liar seeing something accurate, but such instances are rare. The general principle is as we have described.” End quote.

Question: Does a truthful person’s righteous vision occur as it appears, or does it require interpretation?

Answer: Even the visions of the Prophet (ﷺ)—which were truthful and part of revelation—sometimes required interpretation and at other times were as clear as the break of dawn. Therefore, for others, it is more likely that this would apply. Thus, someone who achieves truthfulness in their waking state will have one of two outcomes:

First case: They may see a vision in their sleep, and its interpretation occurs exactly as they saw it, like the break of dawn

Examples:A person dreams that they will perform Hajj that year, and they go on to perform Hajj within that year.

Another dream is that they will memorize the Qur’an by heart and pursue knowledge, and it comes to pass.

And he becomes a preacher and an advisor. Years pass, and the vision occurs as he saw it, and he becomes as he envisioned.

Another example: A vision could be a warning, such as seeing oneself escaping drowning in the sea. The interpretation happens as seen, where he goes swimming in the sea, nearly drowns, but Allah saves him.

Another example: A person may be confused about a matter in their waking life. In their dream, they see someone advising them to choose a particular option. What they heard in the dream turns out to be correct in some cases, especially if the matter in question is permissible and not something doubtful or forbidden in their religion.

There are many examples like this.
Such visions belong to the strong category that does not require interpretation. This is referred to as the type of vision that is “as clear as the break of dawn,” and this was the nature of some of the visions of the Prophet (peace and blessings be upon him and his family).

Second case: A person may see a vision in their sleep that is truthful and strong but requires interpretation. It does not occur as it appears but needs explanation because of its powerful symbols and truthful indications. In this case, the vision should be presented to someone knowledgeable about dreams and their interpretation.

This type of vision falls under the saying of the Prophet (ﷺ):
“The truest among you in vision is the truest among you in speech.”

The sixth requirement will be posted soon after sharing certain dreams

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English translators needed !

السلام عليكم ورحمة الله وبركاته،
من يستطيع المساعدة في الترجمة إلى أي لغة أو التفريغ، يتكرم بالتواصل مع البوت @Ububdbot

If anyone can help with translation into any language, please contact the bot @Ububdbot

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"Turkey offered Washington to take over confronting D in shaam, in return for the American troops to leave and stopping support to the Kurds.

Turkey expressed their readiness to take over the responsibility of the thousands of imprisoned families of D.

Washington has not replied yet to this suggestion."

Interesting 🤔 I also remember briefly a dream that was seen years ago, while we were in one of the villages before baghuz, a short while before the tight hisar started, it was said that someone saw a dream that trump would remove his troops from here and then the kurds would get angry and in retaliation release all the asraa. Allahu A3lam what will happen, either way, may Allah make it in favor for the muslimeen and free the prisoners soon. Idk about you all but I feel good about the years to come, especially the coming year, may Allah grant us victory and much better than we hope for.

Remember I told you guys about this dream, wallahil Adheem I remember the dream and the exact house I was in when I heard about it while we were still in D,

Now look what I read on a news channel:

🚨 مـــتـــابـــعـــات

وكالة رويترز : وزارة الدفاع الأميركية تضع خططا لسحب جميع القوات الأميركية من سوريا

° رويترز : البنتاغون بدأ في صياغة خطط للانسحاب الكامل في غضون 30 أو 60 أو 90 يوما

° رويترز نقلا عن مسؤولين أمريكيين : بدون دعم القوات الأميركية لميليشيا قسد ستتخلى قسد عن السجون التي تسيطر عليها، وسيخرج 9000 سجين من مقاتلي الارها -حسب زعمهم-

Translation: ar-en
🚨

Reuters Agency: The US Department of Defense is developing plans to withdraw all American forces from Syria

° Reuters: The Pentagon began to formulate plans for full withdrawal within 30, 60 or 90 days

° Reuters, quoting US officials: Without supporting the American forces of the Qasd militia, Qasd will abandon the prisons that control it, and 9,000 prisoners of ir ha bi fighters will come out -according to their claim -

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@Ububd_bot

بسم الله الرحمن الرحيم و به نستعين.

Upon losing access to our old channel (@whoislikemylord) and thinking of wether we should come back or not, I remembered that in this era of ours, many are interested in earning what they call a “passive income”, which is by investing in some sort of project that will pay them even when they’re not actively working for it -if I am not mistaken-, I’m not really an expert in economics, but I realised that we muslims already had this long ago, we already knew this trick, and we used it in a much greater manner, we used this mindset in our trades with Allah. We call it sadaqa Jariya.

So I intend for this channel to be a source of passive income for me in sha Allah, despite my shortcomings and sins, I expect from Allah to accept it and He will not disappoint me or break my expectations in sha Allah.

Be kind to us by sharing the channel if you find it beneficial may Allah grant you success and peace of mind.

Update from Rusafa Prison
~ please share to raise awareness

The filthy Rawafid are exerting all their efforts and filth against the chaste and oppressed female captives through harm, torture, sedition, and imprisonment. Those whom they have oppressed are being seduced away from their faith, some of them being tested by the severity of the trials they endure, while some are steadfast and Allah protects them from their enemies.

Your sisters today are in Al-Risafa prison in Iraq a decision has been made to transfer 355 sisters from Al-Rusafa prison to a notorious prison in Al-Nasiriya, where the conditions are terrible; here we see the grim reality of ongoing suffering and the severe trials they face. Inaa Lillahi wa inaa Ilayhi Rajiun

We ask Allah to release them, relieve their distress, mend their brokenness, strengthen their resolve, and provide them with relief and an escape. We also pray that He guides the brothers fi SabilAllah, makes His great assistance a support for them, enables them to liberate their captives with their hands, and break the prisons with their weapons and tools. وما ذلك على الله بيسير

So be constant in your prayers for your sisters in the prisons of the Raafida, for their enemies have overpowered them."